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For the Register.

HON. MR. BENTON'S PROPOSAL FOR A ROAD ACROSS THE COUNTRY.

From the beginning of time, the Nations of the earth have striven to gain wealth and power, and by subjecting those who are inferior in strength add to their own dominions, without any regard to the Divine precepts, to do justice, love mercy and walk humbly. These nations have all in due time received their reward from that retributive justice which never fails to accomplish the punishment decreed on every soul that doeth evil.

The Hon. Mr. Benton proposes that a great road should be constructed across our widely extended land to facilitate our commerce with the Eastern Continent. His elaborate and florid speech, so well calculated to foster the vanity and silly love of our countrymen, should be analyzed by all reflecting minds, before we adopt the measures he proposes for aggrandizing our country, by the wealth that has proved so destructive to other nations. Tyre, Sidon, Palmyra, and others at an early period, and Venice, Genoa, &c., in modern days, how have they fallen from their former state! Of the first named cities little remains to tell of their former greatness, except the fallen columns and other beautiful ruins of art and magnificence. The abject condition to which their people have been reduced, who with their cities are now subjected to Mahommedan power, affords a subject for humiliation and melancholy reflection. What now is the condition of London, that great emporium of Great Britain! Has not the wealth she acquired by commerce, been spent in making foreign conquests, instead of rendering her people happy, by promoting that industry which would give them ease and independence? Have not her people experienced every species of calamity, oppression and neglect? Are not her unhappy subjects perpetually flying from famine and disease, and is she not now supposed to be on the eve of bankruptcy and revolution? Mr. Benton should also have called to mind, when declaiming on the wealth we should acquire by our commerce with the East, the fallen state of India. That once rich and flourishing empire, abounding in all the products which art or nature could bestow, has now sunk from her former estate and her inhabitants have become the vassals of England, and her arts and industry are nearly lost. Her renowned cities, famed for all which could gratify the senses, are but the shadows of their former greatness.

We suggest a different proposition from Mr. Benton's. Let us extend our settlements and form a communication by settling on our unimproved lands the destitute and lost ones, who have been incited to criminal deeds in most instances by the fraud and injustice of others, and thus have forfeited their claims on society; and by supplying them with the means of improvement make them worthy and respectable citizens. Thus in obedience to the divine commands, might we establish an Empire which should last as long as sun and moon shall endure, and we should realize those glorious predictions, when all shall sit down under their own vine and fig tree, having none to make them afraid. The plan of providing comfortable habitations for the poor who are with us, and by justice and sympathy inciting them to industry and improvment, should never be forgotten.

It has been imagined by some, that this country which we are allowed to inhabit, was kept in reserve for a superior race to those who were formerly called into existence. Let us then fulfil our high destination, and our internal resources will make us independent of all other nations. Hence by obedience to the glorious precepts of our holy religion, our nation shall long endure, and we shall become great and honorable above all other people. J.

REV. JOHN BARTLETT OF MARBLEHEAD.

[From Rev. Dr. Flint's Sermon.]

We all meet as mourners in this place of your religious solemnities, where my long known and intimately related friend and brother,* your late devoted and faithful pastor, during what in these days may be called a protracted ministry, has gone in and out before you, and shown unto you both by his teachings and example, the way of salvation. * * We shall no more see the face, that ever beamed upon us with a benignant smile of friendly greeting and affection, and upon which we never looked without a feeling that it was an infallible index of the benevolent heart, that had learned from Jesus, that to love and do good to our neighbor is in the sight of God *more than all whole burnt offerings and sacrifices.* * * *

I have indeed known few men in the ministry, if any, so signally formed by natural temperament for a ministry of love. He was of a remarkably benevolent and affectionate nature. His early training was such as to aid and foster the affectionate and kindly dispositions, which were in him more than ordinarily an original endowment. To an affectionate and pious mother he was indebted, as have been most of the innumerable good and benevolent Christian men and ministers of religion, for the early awakening and developing in childhood of the loving and religious affections, which by following the example and counsels of parents, alike affectionate and pious, became in his advancing years and through life the predominant characteristics of the man.

After passing his boyhood in Concord, Mass. where he was born 22nd of May, 1784, and residing for a time with a relative of the family in Maine, he again joined his family, who had in the meantime removed to Cambridge, where his father, having been appointed Register of Deeds, became a resident for the rest of his life. The son had now determined to obtain a collegiate education. He prepared himself, with the aid of a student, the late Professor Frisbee, then boarding in his father's family, in a very short space for entering the University. Passing through the usual course of studies, then prescribed by the laws of the institution, he graduated in the class of 1805, having maintained a respectable rank in scholarship, with a character without stain or censure. After remaining a year or two in the University, with the official title of Proctor, and where he commenced his theological studies, he was appointed in 1808 Chaplain of the Almshouse in Boston. Here it was he laid the foundation of his practical acquaintance with medicine, with the treatment and cure of diseases, by visiting the patients in the sick rooms of the Almshouse, and attending the clinical lectures, which the visiting physicians addressed to their accompanying pupils. I need not say to you how available he made the medical science and skill, which he here acquired, to the gratuitous relief of the sufferings and the cure of the diseases of not a few of his parishioners, to whom a regular physician's fees would have often made them forego the relief, and endure their pains, trusting to nature for relief, rather than incur a debt they could ill afford to meet. He was thus enabled to be doubly useful to many, as physician at once of the sick mind and diseased body. While he was Chaplain of the Almshouse, he was employed by an Association, which he was instrumental in forming, for finding employment, and for distributing food and clothing to the suffering poor, who were thrown out of employment during the time, particularly in the severe winter, of the long embargo. He first proposed the meeting of citizens in Boston, which led to the establishment of that noble charity, the McLean Hospital. In the same spirit of Christian commiseration for the sufferings of the poor, a few years after his settlement, he encouraged and aided the ladies of his parish in the organization of the Humane Society, in which he ever felt a lively interest, and took an active part in the conducting of its business concerns;—an association that has annually raised and disbursed a large sum, distributed personally by its members to the relief and comfort of the destitute and sick, wherever found within the precincts of the town.

While he was preparing himself for a ministry of love by so many good works of charity to the poor, he pursued, as he found time, the usual studies, which were at that time requisite for obtaining a license to preach as a candidate for ordination over a Christian church and parish, as a recognized Christian minister. He was privileged with the acquaintance and favored with the occasional counsel and advice of Dr. Channing, in the conduct of his studies, and in forming his views of Christian truth and of the objects and duties of the Christian ministry. Soon after he commenced preaching as a candidate, he was invited to preach to this society, which had not long before parted by mutual consent with their minister, the Rev. Mr. May. After hearing him several Sabbaths, his services proved to be so generally acceptable, that he received, I think, a unanimous request to become their settled minister; and he was accordingly ordained the 22d day of May, 1811.

The controversy that afterwards raged so fiercely and rent in twain so many of the churches in Massachusetts, and in different sections of New England had here been scarcely heard in the incipient rumblings of the rising thundercloud, which was soon to throw into conflict and turmoil the sleeping elements in the discordant views and convictions at variance with the popular creed, which had been long entertained in silence by many of the leading clergy and laymen in Boston and the vicinity. Some whispered suspicions of the unsoundness of the candidate's doctrinal views, had reached the other churches in this place and the neighborhood, and had alarmed certain members of the ordaining council. The candidate was closely questioned. The council were finally so far satisfied with the views expressed by the candidate, that they voted without a dissenting voice, that the ordination should proceed, though the council was composed equally of men, who were then and who continued to claim for themselves the exclusive title of orthodox, and those who afterwards bore the name of liberal or Unitarian Christians; and the right hand, in token of the new pastor's welcome into the fraternity and fellowship of the churches, was given by the yet surviving and honored senior pastor of the First Church in this place. * * *

Your pastor, from his natural benevolence, could not do otherwise than adopt those interpretations of Scripture which vindicated the righteous, impartial, paternal character of God,—which taught that he is love, and that Christ came and died to manifest that love, and to turn men from their selfishness to the loving of one another, as God loves and as Christ has proved that he loves them by dying for them. There were indeed no elements in your pastor's nature or character congenial with the gloomy and perplexing dogmas of Calvinism, and he shrunk with horror, like that of the late Rev. and orthodox John Foster, from "the heart-withering perspective of cruel and never ending punishments." He did not perplex himself, or his hearers with those inexplicable doctrines of a triune God,—of one of the persons of this tri-personal God dying, as a substitute for sinful men, to satisfy the demands of the other's justice, that mercy might be extended to the sinner,—of a third person, called the holy spirit, and having a special work to do in saving the sinner, as if there could be any other than the one Almighty, infinite spirit, the all-loving Father of all human spirits, who worketh all in all after the counsels of his own perfect will. Rejecting these unscriptural, and scholastic dogmas, your pastor found a gospel of light and love, made sufficiently intelligible in the Christian scriptures; and from these he derived a faith and love, such as has been recently claimed as exclusively the result of adopting the orthodox theory, viz: "a working faith and a fruitful love." Your pastor's faith was undeniably a working faith, and his was, as you all know, a fruitful love, full of mercy and good fruits, as well as gentle and easy to be entreated, without the narrow partialities of party and without hypocrisy. This working faith was evinced in his labors for the religious instruction of the young of his charge; in his meetings with his church and others for conference and prayer. in his exertions for keeping together and improving the choir of singers; in co-operating with your committees in the management of the various prudential concerns of the society; in his efficient promotion of the enterprise, which seemed to many premature, to him indispensable, of building this ample and commodious house, in aid of which he obtained many generous contributions from his friends in other communities. In these labors for promotiug the interests and growth of the society, from which occasional secessions of those, whose sympathies were with the worsippers that held to the inherited creeds of man's device, which secessions became more frequent, as his faith and preaching were more and more disencumbered of the unscriptural traditions of the elders;—in all these labors he was happy in finding always a united phalanx of the most intelligent members of the society ever willing and ready to render him their aid and co-operation.

From the first years of his ministry, while the transition from orthodox, as they were called, to more liberal and catholic views was taking place, till the new house was built, the difficulties and trials he had to encounter were many and great. Yet by diligence, by kindness, by love unfeigned, and by patient continuance in well-doing, he was enabled to surmount them all. As a faithful minister of Christ he commended himself to you all, and to the consciences of those, who in their doctrinal views widely differed from him; and in usefulness, the measure of greatness according to Christ, in promoting peace, love and good works in this community,—in the variety and abundance of his labors within the sphere assigned him by Providence, he was not a whit behind any of his brethren, who have occupied a far wider and more elevated sphere, whose names have been oftener in men's mouths, whose learning and writings and eloquence in the pulpit will be remembered and talked of by men, who never heard and never will hear of the humble and faithful ministry of love which your departed pastor fulfilled to the enlightening of many darkened and bewildered minds, to the comforting of many sorrowful hearts, to the saving of many renewed and sanctified spirits, who will be his crown and rejoicing companions in heaven forever. * *

He is now, we doubt not, where love is all in all,—where all, who have fulfilled on earth, the law of love, dwell with God, the exhaustless source of love.

Farewell, then, beloved brother! we will not grieve that thou art gone,

"Where thou, for faith and hope, hast perfect love,
And open vision for the written word."

We will not grieve that thy warfare is over, that the last enemy is conquered, that thou hast put on thy crown, and art equal unto the angels. Though for a time a cloud came over thy spirit and thy sun went down in eclipse,† thou art now where there is no night, where they need no candle, neither light of the sun; for the Lord God giveth them light; where the inhabitants shall no more say, "I am sick,"—

"Who have no winter in their year,
No sorrow in their songs."

Once more, farewell, my brother, but not forever. Though thou hast gone before me, I am on the same road and not far behind. Very pleasant hast thou been unto me, and we have taken much sweet counsel together. In those halcyon hours of our frequent intercourse, little did I think that thou, the younger, would'st go before me, and leave me standing alone, like an aged and solitary tree of the forest, whose leafless branches and time-stricken trunk betoken its speedy fall to the ground to mingle its dust with that of its coevals, which have vanished and given place to a new generation. The time of my continuance cannot be long; thou, God, knowest how long:

"My flying years time urges on;
What's mortal must decay:
My friends, my youth's companions gone,
Can I expect to stay?
But thou canst cheer my dying hour;
On thee my hope depends;
Support me with Almighty power,
While dust to dust descends.
Then let my spirit, gracious God!
Be raised to endless day;
And in thy sacred blest abode,
Its endless anthems pay."

* Mr. Bartlett married Mrs. Flint's sister.

† Dr. Flint refers to the paralytic attack which preceded Mr. Bartlett's death.

REV. E. M. PINGREE.

[We take pleasure in recording departed Christian worth, and holding it up for the sake of its influence on the mind and heart. The individual whose name we have above written, was Pastor of the Universalist Church in Louisville, Ky., when his active labors were suspended a few months before his decease by consumption. He died suddenly on the morning of the 6th of January. Rev. Mr. Heywood of the Unitarian Church in Louisville, offered the prayer at his funeral. The editor of the "Star in the West" thus speaks of Mr. Pingree.]

He was a native of New Hampshire. When the writer's acquaintance commenced with him, which was in 1835, he was a resident of Methuen, Mass. At that time he taught a class in a Presbyterian or Congregational Sunday School, and was remarkable, considering his age, for gravity and correct deportment. In sentiment he was a Universalist. * He was a regular correspondent of the Boston Trumpet, and young as he was, attracted considerable attention by his articles which appeared in that paper.

Not long after, he entered Newbury Academy, an institution under the patronage of the Methodists, where he studied something like two years. * In industry and close attention to his books he was excelled by no one; and up to the period of his late illness, he was always a careful and close student. *

Soon after leaving the Seminary, he commenced preaching in New England, and then left for the State of Ohio. His first permanent stopping place was Springfield, Clark Co., where he taught school, and occasionally delivered a few sermons. This was in the winter of 1837. The following spring he commenced writing for the Star in the West; and from that period to the present, nearly every number has contained something from his ready pen. * Those who have read our paper, know very well that he was an interesting, correct and critical writer—a writer of extensive and commanding influence, and superior abilities.

During his ministry he had a number of public debates on the subject of Universalism and Endless Punishment. The last two were taken down by a stenographer, and published—each making a good sized volume. In all these his success was such as reflected honor upon himself and the denomination whose sentiments he defended.

He preached in Cincinnati one year, was the pastor of the Montgomery Society for a considerable period, and has been the pastor of the Louisville church five years. He journeyed a good deal in the early part of his ministry, and averaged nearly a sermon a day while travelling. He was the very personification of industry—never weary, never discouraged by toils or difficultics.

* During the period before specified, I was as intimate with him as I could have been with my own brother in the flesh. * I never met a purer minded man in my life; I never saw on his part even an appearance of anything like meanness; but every act of his life appeared to be dictated by a love of the right and the good. In his business affairs, he was punctual and correct. For many years he sent all his earnings (after paying his own necessary expenses) to his aged father who was in ill health, and to his mother. Nothing seemed to give him more pleasure than to assist his parents; and he voluntarily and with pleasure said to them, "As long as I live and have health, you shall not want for the comforts of life." What a commentary upon his character as a disciple of him who went about doing good! No wonder he lived respected, and died universally lamented, for a man who exhibits his sterling principles by such acts must always be esteemed by the wise and good.

It may not be out of place to say here, that he kept his life insured seven years in favor of his father; but for the past few years he has had it insured in favor of his wife. He never expected to be worth any considerable amount of property—he did not seek for it; and hence, he thought it his duty to make some little provision for his family in case of death. This thoughtfulness on his part, corresponds with his whole course of life.

"Oh when the heart is full; when bitter thoughts
Come crowding thickly up for utterance,
And the poor, common words of courtesy
Seem such a very mockery,—how much
The bursting heart may pour itself in prayer!"
[Floral Gems.

DEACON NATHAN BEERS.

We have received a very interesting pamphlet containing "an Address at the funeral of Deacon Nathan Beers, on the 14th of Feb. 1849, by Rev. S. W. S. Dutton, pastor of the North Church in New Haven." The character here described is one we take great pleasure in introducing to our readers. Such incorruptible and persevering integrity, is worthy of especial honor, wherever we find it. The first portion of the address is occupied with a very full narration of the events of Deacon Beers' life, especially his service in the Revolutionary war, and also with valuable notes. We extract from the concluding portion of the discourse.

Deacon Beers had retained his mental and physical powers to an extraordinary degree, except that of *hearing*, which early and greatly failed him. Till within two years, as regularly as the Sabbath came, and whatever the state of the weather, he was in his seat in the Sanctuary. All who know him remember how erect was his form, and how firm his step at the age of ninety; and his judgment and accuracy in matters of business and religion, at that time, seemed hardly to have failed at all. A little less than a year since, he was met on one of the coldest days of the season, by one of our aged citizens, at the market, making arrangements for a family festival on his *ninety-fifth birth-day*.

But about a year since, his mental as well as physical powers decidedly failed him; and from that time it has painfully appeared how undesirable it is to outlive them. His frame was very tenacious of life, and his vital powers did not entirely fail him till Saturday last. He died on the 10th of February, 1849, lacking fourteen days of ninety-six years of age.

The *courtesy* of Deacon Beers was extraordinary and very beautiful. It was doubtless cultivated in a favorable school by his intercourse in his youth with eminent gentlemen in the army. But his nature and his religion were his best instructors in courtesy. He had, in an uncommon degree, the constituents of a true gentleman—the disposition to render, in his intercourse with others, what is due and pleasing to them; the quick, delicate, accurate and strong perception and feeling of what is due and pleasing to others; and the ability to act out that perception and feeling with propriety and grace. The late Dr. Dwight, in his instructions to the Senior Class in College, often referred them to Deacon Beers as a model of courtesy as well as honesty—"an honest man and a perfect gentleman."

This remark leads naturally to the notice of our friend's *honesty* or *integrity*. This trait was manifest to those who knew him, through life; but is remarkably illustrated by some portions of his history. It has already been intimated that about the time he left the office of Steward of College, he found himself without property. At that period the Steward conducted the affairs of his office on his own pecuniary responsibility, paying for the college stores, and looking for his remuneration to the bills of the students, who, according to a law of the college, could not receive their degrees without a certificate that they had given pecuniary satisfaction to the Steward. When Mr. Beers accepted the office of Steward, at the urgent solicitation of Dr. Dwight, he had a property which he estimated at thirty thousand dollars. But by his accommodating and lenient disposition to the students, by making liberal provision in order to their satisfaction in "the Commons," and by suiting their necessities and convenience as to the payment of their bills, losing thus in many cases interest, and in many others, both principal and interest, by the insufficient arrangements of the College at that time for the economical preservation of stores and provisions; and most of all probably by the withdrawal in a great degree of his capital and attention from his mercantile business, which he still continued, to that of the stewardship; at the end of twenty years, he found his property seriously embarrassed and encumbered, yet still in his opinion amply sufficient for the payment of his debts.—His friends think that it would have been more than sufficient, had he taken time to dispose of it to the best advantage. But hearing some whispers of dissatisfaction from a few of his creditors, he at once gave up his property into the hands of assignees for settlement, resolved not to allow his integrity to be suspected for a moment. The result was that some of his debts, amounting to between three and four thousand dollars, remained unpaid, much to his disappointment and grief.

From that time, it was his earnest and rigid plan, by close economy and frugality, to save from his small earnings in his garden, and from the small pension which he received as Lieutenant, enough for the payment of those debts.—And some of them he did pay in this manner. But, at length, at ninety years of age, he became discouraged, and revealed to one of his children his fear that his strength would not hold out to earn enough to defray those debts; and he added an expression of his keen disappointment. Just at that time, it was found that he had been entitled for many years to a pension as Paymaster in the army, which he had not received; and the amount due and soon received by him was quite sufficient to accomplish his long cherished object. The zeal, the satisfaction, and extreme scrupulousness with which he searched out the persons, or their heirs, to whom these debts of more than twenty-three years standing were due, and with which he paid them all to the uttermost farthing, might be illustrated by many incidents, for the narration of which there is here no time.

Other traits of character are noticed—his love of prayer, the Bible, the Sanctuary and Sabbath; also his humility. The following touching incident is mentioned in a note showing his habits of prayer; and it is mentioned that long after he was inadequate to any other intellectual exercise, he could *pray* in a collected and appropriate manner.

Just a week before his death, on Saturday afternoon, when for the greater part of the time he did not recognize his friends, some of his children being present, he seemed to have the impression that there was a family gathering.—Inquiring if "the heads of the families were present," he asked his son to hold him up, (he could not stand without support,) and then offered a collected and solemn prayer for the spiritual welfare of his children. Then seeing some children present—some of his grandchildren and one of his great-grandchildren—he directed to have them called around him, and in like manner he implored a blessing upon them.

EMACIPATION MEETING IN MAYSVILLE, KY.

On Monday, Feb. 12, a large meeting was held by the friends of emancipation in Maysville. A meeting had been previously held by those opposed to emancipation, and only about thirty persons attended. This was followed by the other—which was held in the spacious courthouse, and "the large bell tolled for the first time in behalf of human freedom." The first resolution was in favour of some safe and constitutional plans of gradual emancipation.—The National Era of Mar. 1., contains remarks of speakers, from which we makes a few extracts:—

Mr. McClung took up the first resolution and in a very able and clear manner showed how slavery is an evil—large monoplies of land owned by a few, when too often their sons and daughters were raised in idleness while their lands were worked by slaves, who do as little labor as possible, and are as negligent and wasteful as possible. This is the most costly and least profitable of all labor. Under such circumstances, he said, the land would teem with mules and jack-asses, oxen and negroes, ragged fields and dilapidated huts. Hence, he said, we cannot have railroads and canals—only one little short railroad in the State, and that absolutely a disgrace—because mule drivers, and cattle drivers, and negro drivers, had no disposition to take stock in such improvements. He then contrasted this state of things with what he saw in New York, whilst travelling through that State last summer, where at almost every step were seen sparkling villages and populous cities.

He then showed that our political disparity was as great as our social and pecuniary. He then dwelt on the plan of gradual emancipation, coupled with colonization.

Mr. E. J. Phister then followed, showing that opposition to slavery was no new thing, quoting from the works of Thomas Jefferson; then dwelling extensively upon the plan of emancipation and colonization, showed how the State might pay for the negro babies born ten years hence, and thereafter raised—hire them out one or two years, to defray expenses to Liberia.

Ex-Governor Chambers followed, with a few remarks, stating that, whilst he was in favor of emancipation on condition of deportation, he thought all efforts at colonization a hopeless, futile scheme. Said he, when the slave comes to be hired out to pay his expenses to Liberia, he will soon colonize himself. He therefore advised the friends to spare themselves the bestowment of their time and money; for the colored people, said he, will colonize themselves.

Mr. F. F. Hord dwelt upon the wrongs and evils of slavery; saying, in that good old book he read, that when God made man, he gave to him the fish of the sea, the birds of the air, the beast of the field; but he nowhere read that the Almighty gave one man to be the slave of another man.

He then spoke of the evils incident to Slavery—the effeminacy of many sons and daughters of slaveholders. He said he could not but laugh the other day, as he saw some boys, in the street, talking of going to California, to dig gold—poor little spindling fellows, said he, who had never cut a stick of wood, nor kindled a fire, nor brought a bucket of water. These, said he, talked about going out to encamp in the wilderness, fight the Indians, buffet the storm, and dig gold in California. [Cheers and laughter.] A voice from the crowd, (for there were a few who were not signers of the call, who occasionally interrupted,) saying, "I reckon, if the sons of slave-holders could fight wars in Mexico, they could dig gold in California." We will try it, said Mr. Hord; and raising his large person on tip-toe, with his huge arm extended, and finger significantly pointed at the intruder, said the speaker, "*The young man who cannot dig gold out of the rich soil of Kentucky, cannot dig gold out of California.*" [Cheering, cheering, tremendous cheering, to shouts of triumph.] The speaker alluded to the declaration of Mr. Calhoun in the Senate, that as the South had fought the battles of Mexico, the South ought to have the territory, when, on inquiry as to who had really done the fighting and had received land as a reward for their service rendered, it was found that to soldiers of the free States there had been awarded more than a million acres of land, whilst to actual fighters from the South there had been awarded but twenty-five thousand acres. The inference was, that though sons of slaveholders had started, yet many died on the way, and others were unfit for action, as reports will show; but few out of some companies were actual fighters. He said, now-a-days, if a man had two or three stumps of negroes, his sons and daughters could hardly take a drink of water without a negro to wait on them. He advised them to free their negroes, turn out their boys and girls to work, and develop their muscles and intellects. In reference to one young man, who the other day, blustered at the idea of emigrants; said he did not want emigrants here. Why, said the speaker I think the boy has mighty soon grown out of breeches; for for I remember, it was only a few years ago, when his daddy came here an emigrant. [Great laughter and cheering.] All our fathers were emigrants. So he went triumphantly through a vey impressive speech to a large audience.

Mr. Walker tried to get in a modifying resolution, but the house voted it down.

THE ESTABLISHED CLERGY OF ENGLAND.

The character of the clergy of the Established Church, is thus described by Mr. Noel, in his recent work. It is the testimony of one who knows, and deserves to be believed. If true, what a tale it tells for establishments.

"What are the pastors of the Anglican churches in fact? I grieve to write it. There are men among them of great virtues to whom I gladly do homage. I know and love many faithful, energetic, and sincere servants of Christ; but when these exceptions are substracted, what are the rest? I grieve to write it. Chosen by peers and squires, by colleges and church corporations, by chancellors and State-made prelates, many are made pastors by a corrupt favoritism, many are allured to an uncongenial employment by the income which it offers them, and many embrace the profession of a pastor because they are too dull, inert, or timid, for any other.—They have scarcely any theological training; they are pledged to all the errors in the Prayer-book, and all the abuses sanctioned by the Union. They dread reforms, they are servile to patrons, they are intolerant to Dissenters; their zeal is crippled by State restrictions, and their indolence tempted by unbounded liberty to indulge it. Severed from the body of the people by their birth, by their early education, by their college life, by their aristocratical associations, by their zeal for their ecclesiastical prerogatives, they have little popular influence. Lawyers, men of science, and editors of newspapers do not listen to them; Chartists and Socialists dislike and despise them; they scarcely touch the operative millions; they make few converts among the devotees of fashion; and under their leadership the Christian army is inert, timid, and unsuccessful."

FOREBODINGS IN RESPECT TO FRANCE AND GERMANY.

[From the foreign correspondence of the Presbyterian.]

FRANCE.

JANUARY 1, 1849.

Have we, at last, entered on a period of tranquility and prosperity! or, on the contrary, are we on the eve of new calamities and new commotions! Both of these two opinions are maintained by men of equal prudence and intelligence, and defended by arguments apparently of equal weight. Independently of all the elements of disorder, whether political or moral, which our present situation involves; independently of our ministry's having already lost two of its most recommendable members, and of its having been, for a moment, on the point of withdrawing completely, after eight days' existence; a consideration of another kind prevents me from having much hope of the future—namely, our President himself, and the nature of the reasons which gained for him five millions and a half of votes—for him, whose only merit consists in his name, who has given no proof of his capacity for functions to which the most powerful and experience d mind would scarcely be equal, and who has made himself known to the country only by the two petty conspiracies of Strasburg and Boulogne. There is in his extraordinary elevation to the summit of this great nation something so little serious, so little considerate, so little in keeping with the gravity of the circumstances, that I dare not expect the blessing of God on what has just fallen out. May it be his pleasure rather to be mindful of his own mercy than our unworthiness!

We have much need of this consoling thought, when we contemplate the deviations to which the human mind, both near and at a distance from us, is at present given up. A year since, all the talk was about *Reform banquets*, organized by the Deputies of the opposition; and we know what they cost the country. Now, *Socialist-banquets* form the topic.

Several socialist banquets were held on the occurrence of Christmas day. A judgment may be formed of the character of these assemblages, from the terms in which they were announced. Here is one of their programmes: 'A religious and social banquet, in memory of Christ, the great apostle of Socialism; [Another notice gave, "Jesus, born in a stable, the natural symbol of the Socialist doctrines,"] citizen Chatel, founder of the French Church,* to preside."

The following was stated in a journal, of the date of Christmas day: "This morning, at half past ten o'clock, the banquet, according to announcement, was held in honor of the anniversary of the birth of Christ. Three or four thousand persons, men, women and children, assembled round long tables. At the beginning of the banquet, Mr. Constant read the *sermon on the Mount*, which was listened to with profound attention. All the men spontaneously uncovered themselves. Some Socialist ladies afterward sang a chorus, expressly composed for this solemnity. Then came the toasts, which, generally, were given by the ladies: *To Christ! To the coming of God's Kingdom upon earth! To Christmas! To the female sex! To our mothers and our children! To France, a living Christ of the nations! To Socialist and Christian women! To St. Just!*" (one of the terrorists of the revolution of '89.)

In the Socialist ranks there is a man, distinguished from all his associates by the barefaced impudence of his impiety—I mean Proudhon—and who says:

"The primary duty of man, intelligent and free, is forthwith to banish the idea of a God, of his soul, and of his conscience. For if a God exists, he is essentially hostile to our nature, and by no means are we improved by his authority. * * * * The smallest advancement toward virtue which man, ignorant, forsaken and betrayed, accomplishes, does him measureless honor. * * * * * * Let the priest, at last, be persuaded that sin is misery, and that genuine virtue—that which renders us worthy of eternal life—is to contend against religion and against God!"

[The Presbyterian omits many of the shocking quotations from Proudhon, and gives only "the least repulsive" of the sentiments of men "whose mouths," says the Presbyterian, "filled with blasphemies, seem like fissures opened into the 'bottomless pit,' through which arises the smoke of hell."]

Undoubtedly, there is something of the nature of an exception to the rule, in the blasphemous eccentricities of Proudhon, and it would be unjust to impute these shocking sentiments to our Socialists in general. But these very men are associated with Proudhon—nay, more, they give him a seat of honor—they appointed him President of one of these very banquets! Who will furnish us with the key to this mystery!

GERMANY.

But if open and declared infidelity scarcely appears in France at present, unless as an exception, (quite contrary to the first French revolution,) on the other hand, in Germany, it is common throughout a part of the nation. In the great movement which now agitates Germany, we must carefully distinguish between two classes of men. One class consists of men of a really liberal spirit, who bend to a necessity of situation in laboring to place, by degrees, political and social institutions in harmony with their sentiments and manners. But the others, not content with returning to the former intrenchments of States and Churches, make openly a profession of atheism, and demand nothing less than community of property.

It has been remarked, that students and workmen form, in Germany, a sort of *nomadic* population, more exposed than any of the other classes to communistic and atheistic propagandism.—Students, in their great literary centres, being no longer restrained by the salutary influence of the domestic hearth, being almost exclusively among themselves, in a somewhat factitious atmosphere, and feeding on theories that are rather fantastical, must offer, as we conceive, an easy prey to the missionaries of these Socialistic schools. Just so the mechanics, making their tour of Germany, the facility of which has been increased by the railroads, find in every city their place of meeting, their *auberge*—and in these houses they communicate to one another their pestiferous ideas. Witnesses, worthy of credit, relate that some of these mechanics have astonished them by the kind and character of their conversation. They are apprentices to philosophy, at the same time pursuing their accustomed handicraft. They speak the language of Hegel quite fluently, expatiate on the principle of the absolute, and shoot away beyond sight, into the regions of abstraction.

William Marr, (the same who figured in the Canton de Vaud, and was banished from it,) recently elected a representative of the people for Hamburg, his native city, by a very strong majority, made a missionary tour to Lubeck, and through the whole north of Germany. Here are three or four of his most accredited maxims: "Faith in a personal and living God is the origin, the fundamental cause, of our wretched social condition. As long as mankind shall adhere, were it but by a hair, to the notion of a heaven, they can expect no happiness on earth. Christianity, and the order of things consequent upon it, are the corrosive cankers of society. God has need of man, but man has no need of God."

They also sing through the streets of Hamburg, and other cities of Germany, verses, [most shockingly blasphemous.]

* * * *

Journals and pamphlets are employed to propagate these impieties. It would be unjust to suppose that they obtain much influence in the literary world, among professors and men of science. These men attack certain dogmas, rather than the principle itself of all religion. Nevertheless, some writers, who take with the public—Messrs. Feurbach, Stirner, Charles Grun, Arnold Ruge, and poets of some reputation, Herwegh, Freiligratte—announce that the only religion of the future will be *humanism*, or the worship of man, self-viewed as the *only* and true God of creation.

In brief, atheism, with which, ordinarily, a socialist or communist system is united, has obtained prodigious influence in Germany. It descended from the upper classes; it is developed and propagated among the lower; it is extending its conquests with giant-stride. Hegel gave the impulse, but he is now left behind, and very far behind. They borrow from the philosopher his formulas and his phraseology; but they use them to batter into ruins even what he had respected.

Whither are we going! What will become of the Church! What will become of the State! God knows. We are in his hands; this should satisfy us. * * *

* M. Chatel was the founder of that unfortunate French Catholic Church, which died in its birth, in 1830.

From the London Inquirer of Feb. 3.

AMERICAN SLAVERY.

TO THE EDITOR:

DEAR SIR,—I endeavored in my former letter to lead your readers to the conclusion, that the differences existing as to the course to be pursued in respect to Slavery in the United States, is a difference not so much respecting the merits of the institution of Slavery, as respecting the means that can be employed consistently with moral obligation, or with any rational prospect of doing good, for its abolition. There are many in America who do not think it right to join in any organization against slavery, who sincerely abhor the institution, and have most anxious feelings as to the probability of its being extinguished, and as to its influence on the fate of their country, as well as the evils it causes both to masters and slaves. Amongst those who think some active efforts to be called for, and to give hope of usefulness, there are also distinct and opposing organizations, those who join in each of which condemn the others. There are some candid and moderate individuals to be found everywhere, but party spirit runs high in the United States; and the advocates of each separate plan are apt to attribute not only error, but bad motives, to all who oppose them. There are many in this country who will be unable to admit the idea of any sincere opponents of slavery refusing to join in active proceedings against it; yet if any confidence can be placed in the strongest expression of feeling from persons who, in their relations of life, bear the highest and purest character, and who, in connection with other philanthropic objects, shrink from no exertion or sacrifice that they deem useful, this must be admitted. For my own part, after the conversations I have had with friends whom I shall ever honor and value, I cannot for a moment hesitate. I will not pretend to be a competent reporter of their views; but their objections to joining any public demonstration against slavery I understand to be, that, excluding the supposition of a violent revolution, which they believe, in case of its success, would produce much more evil than good to the slaves themselves, and a murderous destruction of their masters, horrible to contemplate, emancipation must proceed from the masters, as non-slaveholding States and the General Government have no political right whatever to interfere.—But agitation, it is contended, not only indisposes the masters to any favorable consideration of what is due to their friends, but unfits the latter for receiving their freedom; and it is confidently maintained, that the abolition of slavery by particular States has been delayed by the agitation which has taken place. It is also affirmed that the abolitionists make use of means, in themselves immoral and corrupt, enticing away individual slaves, often under false pretences, with the accompanying circumstances of fraud, dishonesty, or violence, greatly to be condemned. It is insisted, that a safe and happy emancipation must be prepared for and brought about gradually; and that, in rousing the passions of the slaveholder, the abolitionist inflicts the worst injury on his own cause. The alleged actual unfitness of the slaves to enjoy or properly use liberty is also made an argument against any sudden measure for their emancipation. I neither admit the force of these arguments, nor is it my business now to answer them. I have no objection to any manifestion of zeal on the other side, but I am grieved and distressed at insinuations against the sincerity and fair dealing of those who refuse to join in agitation against slavery, though professing to feel strongly the evil of the system. I have the fullest conviction myself of their good faith. In some points of view, their arguments are very striking, and I cannot feel that we either have the right to denounce them, or serve any good purpose by such a course.

For Mr. Garrison, the leader of the Abolition party, I have a sincere admiration and respect. The attacks upon his character which I have frequently heard, have appeared to me unreasonable and uncandid. I rejoiced in the opportunity of knowing him; and was anxious, both in England and America, to show my esteem for him. But I cannot profess to be his follower. In the opinion, that our sympathies are demanded for the oppressed, and that, compared with the recognition of their rights, and the promotion of their well-being, all other considerations must give way, I cordially concur with him, and not less in the conviction that in order to advance the cause of justice, it is necessary to arouse the public by earnest appeal, and varied and repeated argument—in other words, that what is called agitation, provided it be carried on in a proper spirit, is justifiable and necessary. The political notions of Mr. Garrison in connection with the slavery question, have, I confess, appeared to me extravagant; and I could neither assent to, nor read without pain, and a deep sense of injustice done, the denunciations against all who disagree with them in which his party indulge. I attribute the course pursued, not to an unanimable spirit, but to a mistaken view of right. I must, however, blame and lament it; and it seemed to me, that in my intercourse with various parties, I had abundant opportunities for observing its mischievous effects. The fault is exactly the same with the sectarian bigotry which would injure in this world, and damn in another, all who cannot utter the required "shibboleth" of a party.

The American Abolitionists of the Garrison school have endeavored to expose to public indignation, as upholders of slavery, all who refuse to adopt their views respecting the course to be taken for its extinction; they have made a special attack upon all Christian Churches, because they could not make their organizations subservient to their own purpose; they have held it out as an object of their efforts to destroy the government of their country, because it now recognizes the institution of slavery, instead of only proposing to purify it from that stain; and they have allowed their cause to be so mixed up with the peculiar, and, to a large portion of society, very obnoxious opinions on other subjects of their leaders, as to exclude themselves from a large amount of support and sympathy. I still believe that they have done good; that there is much which is noble in their principles, and worthy of love and admiration in their characters; but I think that when we on this side of the Atlantic suppose them to be the only American party sincerely aiming at the abolition of slavery, and are willing to identify ourselves with their particular course of action, as well as with the great general principle, we make a serious

tinent and presumptuous for strangers to say to any man or any set of men, 'You are bound to use your pulpit and your pen for the furtherance of this object.' For our own part, we think it can rarely be the duty of a religious minister to advocate from the pulpit any legal or moral change; but, however this may be, to his own conscience the decision must be left. The pulpit is not his only sphere of action. As a minister of the gospel, he does not cease to be a citizen of the State: and it is the duties of the latter character that the existence of bad laws calls upon him to fulfil. Looking on, from this distance, while the glorious struggle for the abolition of American Slavery is in progress, we must repeat that our admiration and sympathies are attracted by all, however they may be divided among themselves, who are actively and openly contending in the cause of humanity. Of those who are silent and passive, we cannot but recognize some to be men of eminent virtue and piety; but without better reasons than we have ever heard assigned for the course which they adopt, we are compelled to think that their quiescence is a great and lamentable error.

CHRISTIAN REGISTER

BOSTON, SATURDAY, MARCH 17, 1849.

ANTI-SLAVERY AGITATION, MEN, AND MEASURES.

The remarks of Rev. Mr. Hincks, in the London Inquirer of Feb. 3, which we have copied on our first page, will, in the general scope, probably find sympathy among all the readers of the Register. Some, not all, will respond to his expressions of esteem and respect for Mr. Garrison, and others prominent in this country as anti-slavery agitators, and to his convictions of the good they have accomplished. For ourselves, we take the opportunity to say, that we share his views and feelings entirely—his regard for men not particularly active in the anti-slavery cause, his admiration and respect for such as he has chosen to name, his belief that they have done good, that there is much which is noble in their principles, and worthy of love and admiration in their characters. We join with him also in lamenting and blaming what he so justly denominates a "fault exactly the same with the sectarian bigotry which would injure in this world, and damn in another, all who cannot utter the required 'Shibboleth' of a party."

Of this feature in the character and proceedings of the abolitionists of the Old school, there is manifestation enough in another column of the Register, which gives the account of the proceedings of the late meeting of the Massachusetts Anti-Slavery Society. Among the resolutions there presented, we find none to which we could say, 'Yea'; not even to Mr. May's, the least objectionable of them all; because it calls on us to come to the aid of a Society whose measures and many of whose principles, nay, all as here set forth, we disapprove and condemn. *There is not one anti-slavery resolution among them!* They are all, from Alpha to Omega, anti-Free Soil party, anti-Church, anti-American Constitution, *pro*-John C. Calhoun, and anti-Northern politicians. It was certainly a very singular meeting for an *anti-slavery* society.

We agree with Mr. Hincks, in part, that the course pursued of late by the Abolitionists of the old school, should be attributed to "a mistaken view of right"—we should add, also, to the infirmity of combativeness against personal opposition. They have, doubtless, been influenced by a sense of right, a conviction of duty. So great is the evil of human slavery in these United States, that IF the Church and the Constitution were really in the way of its abolition, near or remote, we confess we ourselves see nothing but the inevitable conclusion, that Church and Constitution must be overturned, that He, whose kingdom is in righteousness, may come. So great is, and must be the evil, in the eye of the Righteous Father of all men, that we do verily believe that every thing which stands in the way of its removal, every thing which upholds it, will fall. IF the churches of America uphold it, they will be like the seven churches of Asia Minor. IF the National Union upholds, and shall seek to uphold it, no bands of iron girding our country, from end to end, and side to side, no electric wires interweaving the cities together, will be sufficient to preserve us as one people—they will be burst asunder as tow at the touch of fire. A great moral evil has power enough to heave off, as by explosive power, all that the intellectual and physical might of man can put upon it; though it were the Andes. But that IF has never been turned into demonstration. It has never gone beyond hypothesis. The Abolitionists of the Old school think they have demonstrated it.—They, doubtless, sincerely think so, and we have reason to believe that no conviction is deeper with them. In respect to their opposition to the Church, they have reached their supposed demonstration, the more easily, as they entertain the views of the Quakers in respect to organized churches and an ordained ministry. In respect to the nation, they have the views of the elder Adams, and the fathers of the revolution, (though on other great principles, Adams would be heaven-wide apart from them,) on the simple matter of the expediency and duty of throwing off a government which, they feel, works disastrously. Now, conceding their sense of right, and the honesty, though error of their convictions in regard to the objects they are opposing, it is not difficult, also, to concede to them the tribute of esteem and admiration. Whether we, their contemporaries, concede it or not, posterity will.—It is not difficult to see, that in less than a quarter of a century after his death, the name of the man who is the acknowledged leader in the anti-slavery agitation, and who, at a period in the past, not far remote from the present, was obliged to flee for his life, will be placed among the great philanthropists of the age, and his countrymen near, will point out to strangers that come from far, his monument, with pride and reverence. His faults, however great, will be forgotten: his vehement indignation, like that of Luther, against those who differ from him whether in principle or measures, will be viewed as an "infirmity of a noble mind"—and viewed the more so as, but for just such a mind, the evil which every year was increasing with most fatal, though unobserved progress, and fastening to itself with a power soon to become invincible the destinies of a free people, would not have begun to be stayed and done away.

In regard to the errors of the Old School anti-slavery party, we think them quite harmless just at present. There is not any body of men, whose opinions and proceedings have just at this moment so little influence. The kingdom is taken from them—others are doing their appropriate work. As Luther expected that the whole Reformed Church would take the type of his own religious opinions, and was angry, and fought more for his own opinions, than for the progress of true religion, and his own party became one of the smallest of the whole reformed body, so it is with the Old School Abolitionists who, it seems, would force the whole world into their mould, and are angry because they cannot, and are becoming only a small body among the hosts rising up as anti-slavery men. Among them, and among the latter, they who come after us all, will discern laborers for human freedom, worthy of praise—and those who strive apart, like Luther and Zwingle in the Reformation which under Christianity is the mother of all modern reforms, shall in the esteem of good men be one.

We wish that even before these laborers shall be called from their field on earth, they might recognize, and fraternize one another in whatever is the truth. We wish we could hear, what we have never seen in any of the publications of the Old School Anti-slavery party, nor heard from their lips, that there is good also among men whom they have regarded as their opposers or as indifferent. We wish they would attribute that opposition or supposed indifference not to want of anti-slavery principle, but to mistaken views of duty not inconsistent with being at heart good and true men. We wish they would find in this opposition some manifestation of the infirmity of combativeness under supposed unjust personal attack, or some resistance of the *faults* of anti-slavery men, not of true anti-slavery principles. This we hope to see, and to derive from it a motive to esteem still more highly men toward whom we have never failed to express, as occasion has called, both in private and public, our sincere admiration and respect.

In regard to the paragraph from the editor of the Inquirer, which is the sum of his remarks on Mr. Hincks' article, it does not in reality conflict with the sentiments of Mr. Hincks. For many who do not see what to do, to obtain deliverance from the evil, confess and declare it an evil—an alarming evil—and in this declaration, reiterated again and again, there is active and open opposition. But to confession of the evil must surely be joined the *will* to remove it—and where there is a will there will be a way. To those particularly at the North, who have asked what they could do to emancipate slaves at the South, where emancipation depends on the legislative will of sovereign States, and who could not be persuaded to join in any effort directly or indirectly to create a public sentiment to act on the mind of the South, it must be very plain that such a public sentiment was needed to save the cause of human liberty from the encroachments of slavery; that but for active effort, Slavery, not Freedom, will be the gainer in passing through the present Crisis.

ADMINISTRATION OF JUSTICE.

A very clear, succinct, able report is before us, bearing name "City Document—No. 8," from a Committee of which Alderman Henry B. Rogers is Chairman, on "the reorganization of the Courts in the County of Suffolk," presented Feb. 19th. They show, that "from two to three years is now considered a reasonable time for bringing a cause to a final settlement;" that many clients abandon their claim, some for large, and more for small amounts, rather than wait the law's delay so long. A great moral as well as pecuniary evil, is thus produced. Say the Committee, (and their remarks seem to us important:)

Under a system like this, men, who cannot collect what is due to them, are unable to pay their own debts; and of course are tempted to employ the same unjustifiable means for delaying or avoiding payment, which are employed by others. A conviction gradually grows up amongst those who deal in small sums, that the prompt payment of just dues is an obligation, which they can innocently avoid; and they soon become careless and unscrupulous in matters of this sort, to the injury of their characters and fortunes and the demoralization of the community.

Another argument for reform in the Courts is contained in the following passage, which brings a state of things before the City Government, the Legislature, and the public, especially before the citizens of Boston, which they must look in the face, and counting the cost, whether in moral or in civil means, provide against it at once. Here delay is most dangerous, as well as most troublesome.

The County Attorney of Suffolk remarked at a recent trial, "the year which has just closed, has been an 'annus mirabilis,' a remarkable year, dishonorably distinguished for the great increase of capital trials. Crimes of violence occurred in rapid succession; dangerous and deadly weapons were resorted to on trivial occasions, and used, sometimes with recklessness, often with malignant atrocity, and frequently with fatal effect. It has indeed become a common saying, that there seems to be at the present day no efficient check to such alarming evils."

The Grand Jury complain of the increase of crime beyond that of population, and that a large number of indictments are found against minors, both male and female.

The above statements will doubtless be considered sufficient for the purpose we have in view; but a sense of duty to the public requires us to disclose somewhat further the state of things which is growing up around us. Some of the police officers state, that within the last eighteen months, a large number of women go armed with dirk-knives, and other dangerous weapons. Young boys are frequently taken with six or four barrel revolvers in their pockets. Numbers of young men, respectable in appearance, and who say that they are of respectable families, are found, when engaged in their dissipations, to be armed with dirks, pistols, and knives. It has also become common among a lower class of disturbers of the peace, to go armed with these and other dangerous weapons.—The watchmen and police are frequently threatened by weapons pointed at them, when they are attempting to preserve order. Pistols have been fired at the watch, and the bullets have entered bedrooms and struck near the beds, where women were sleeping, and it is not many months since a watchman was killed by a person, whom he attempted to arrest. Several persons have been stabbed in the streets; and quite a number knocked down with stones or lead, tied in a handkerchief. The situation of officers has become dangerous, and the risks great, especially in certain sections of the city. They are not only in danger from the injuries they may receive from others; but, in defending themselves against persons armed in this way, they are tempted, and almost compelled, to do what may be attended with dangerous consequences to themselves.—They are obliged to act alone, or in circumstances which prevent other well disposed persons from seeing what takes place; and as they cannot be witnesses themselves, they may be unable to produce evidence in their favor, even where they have a good defence, while the real offender has his friends witnesses. If such a state of things continues, it will be difficult to obtain prudent and careful men to fill such situations; and daring and desperate persons, who care less about danger, are not the class to be entrusted with offices, upon the faithful discharge of which depends the safety and welfare of the community. No later than Wednesday, the 14th inst., a watchman was resisted, completely prevented from doing his duty, and actually driven away by a number of persons, armed with pistols and other weapons, and the law was absolutely set at naught. The above changes in the manners and habits of certain classes in the city have taken place, to a great extent, within two years, and the evil has increased greatly within six months. It is no wonder, therefore, that complaints for assaults on officers, and assaults with dangerous weapons, during the last year, exceed, by more than four hundred per cent., the numbers five years ago. We are ashamed to believe that such a degree of vice, profligacy, and danger to personal safety exists in Boston; certainly the responsibility will be great, if, by any neglect of ours, this state of things is permitted longer to disgrace this once orderly and peaceable city of the Pilgrims.

For the Register.

LOVE TO CHRIST A COMPREHENSIVE AFFECTION.

The love of Christ is by apostolic appointment the sign of discipleship to Christ. The benediction of Paul, "Grace be with all them that love our Lord Jesus Christ in sincerity," blesses in many ways. It gives assurance to the doubting by furnishing a test sure, practical, expansive and warming to every generous affection;—and it reprehends exclusiveness and bigotry, frowning away all their sullen and depressing narrowness of soul. It is a fond and empty conceit with which some seem to flatter themselves, that they increase their own measure of Christianity by narrowing the limits of its pale: as if it were a property to be divided, and the fewer the sharers the larger must be each share. The Gospel, on the contrary, is enhanced in value to every true spirited Christian by diffusion. The more hearts he sees it blessing, the more he feels his own blessed by the sight. For he loves his kind, and it is his joy to embrace as many as possible with the endearing title of brother in Christ, brother in his own most precious hopes, brother in immortality, a brother never to be lost to him. I thank God for this generous social tendency in the views I have adopted more than for any of their precise abstract tenets. I thank Him that I can look so far and wide, and see Christians in every sect on which my eyes can rest. I have no gloomy thoughts, no harrowing apprehensions for my friends, the friends of my childhood and the best I can ever have. They are not lost because they walked in one path of belief and I in another. We are not separated forever because we separated on earth. The wall of separation between us is built up to the church roof, but not to the skies, not to our Father's throne.—Their characters reflected the love of Christ, and my imagination cannot see them among his haters—cannot hear their meek voices among the howlings of the damned, though with those voices they may have taught many errors. This is our peculiar joy as liberal Christians, and this is equally in the same proportion our especial duty. Most abhorrent inconsistency would it be, if our whole deportment did not say to sects of every creed and name, Grace be with you who love our Lord. But, it is asked with something like indignation and contempt, shall we wish grace, shall we wish God's blessing, to error! Shall we take by the right hand of Christian fellowship heretics doing all in their power to corrupt and preach down the soul-saving Gospel of the blessed God! Ay, I would answer, take them by the hand, if they love our Lord, and their tempers and dispositions prove it. They are not heretics in the New Testament sense, for they are not heretics in heart. Take them to your heart. If your attention is more drawn to the errors of their heads than the loveliness of their lives, so much the worse for you, not them. It shows that the distinguishing moral taste of the Christian, the admiration of Christ and his virtues, is not predominant in you. If this were paramount, it would prevail instinctively over every other consideration. Take them by the hand, I say; and if their involuntary errors are preaching down speculative Christianity, your brotherly love will preach up practical Christianity more powerfully than their speculations can affect it. Let them preach their theories. You can preach yours too; only preach the truth in love. Jesus loved his Jewish acquaintances. Not only of his apostles, with their minds yet darkened to his truth, but of others still more blindly in error, it is said, explicitly, he loved them. Yet all these, even the apostles themselves, were for years more ignorant of the very nature and genius of the Gospel, it is supposed, than any reader now in possession of all the Scriptures, as they were not, for the Scriptures were not all yet written. Yet Jesus loved them, and we are scrupulous and afraid to love too well brethren having in their hands the same whole Bible we possess and reading it with the same care, only because they do not seem to us to be skilful theologians. But the principle I am congratulating Unitarians on, and all truly liberal Christians of every ism, will allow a yet wider range to our Christian socialness. If we follow it out in its spirit, we may take to our sympathy as brethren in Christ many who never heard his name. There are virtuous heathen of such a spirit as makes us sure they would have loved our Master. God is not confined to the use of one instrument, and he has made them Christians in effect by other means than the teaching of his Son. They virtually love Christ by giving the first place in their affections to his peculiar style of virtues. I think the apostle would say, Grace be with them, call them by what name we will; for evidently grace is with them, the Christian graces, more than with multitudes who bear the Christian name.

May we not stretch our Christian communion a little farther. For myself I have seen lovers of Jesus in some who rejected his faith and dreaded his name. I have seen Christians—Christians in the sight of Heaven—in those who would have esteemed it treason against God and man, to value such an appellation. They repudiated the so called Gospel offered to them year after year, for it was not the true and simple and beautiful Gospel itself, but some incredible or loathsome corruption of it; and deep seated prejudice in consequence kept them from ever finding out its precious principles so congenial with their own characteristic virtues. If they had, they would have loved them. They love them now without knowing them by the name they bear in Heaven. Who will pronounce invincible prejudice and blameless ignorance inconsistent with the character of a Christian?—Who then may not have been a Christian, at least in some particulars, in some corners of that mazy labyrinth the heart—while perhaps he seemed bent on nothing so earnestly as the extermination of the Christian faith? Seldom do we find in any church a more lovely character, marked by all the most peculiar traits of Christian amiableness, barring belief, than was seen, by those who would look for it candidly, in the pureminded, benevolent, disinterested Shelley. He lost his way and wandered in the dark. How many with a better light use it more faithfully! Even the Jews who crucified our Master, I dare not say that they had among them no particle of the spirit of him they were crucifying in any of the recesses of their souls, while fatal misapprehensions clouded their judgment. And Judas, the Iscariot, the traitor, the betrayer, he has been more than once set forth, by the aid of a little ingenuity, as an exemplary man in comparison with thousands who every day betray their Savior now, and yet never tire heaping curses on the memory of Iscariot. It has been plausibly maintained that he little knew what he did. Probably bringing his master to death was very far from his thought. We have ground to hope so, and charity hopeth all things. Let our Christian hearts embrace all for whom we can find any plea. It is consolatory to our own souls to find one Christian more than we thought was in the world. It is like finding so many more countrymen and friends in a strange land. Should we not strive to see as much good as we can even in the impenitently wicked? Who is wholly devoid of goodness? We should recollect occasionally that we ourselves, the best of us, are Christians but in part, and yet the name is conceded to us. How many of us obey all Christ's commands all the time? Alas, how few of us are so much as consistent in our Christianity! Let him that is without sin among us be forward to cast the first stone at human imperfection.

H. G. E.

For the Register.

THE UNION MEETINGS.

Mr. Editor,—Not residing in your good city, I have been permitted to be present at only two of these mutual interchanges of thought, and expressions of desire to awaken in the community a deep sense of dependance, of obligation and duty—in a word, to raise the spiritual standard of Christianity amongst us. Not that there has been, of late, any sensible decline; but from a feeling that it has been, and is, too low; and that we are in imminent danger, from the besetting temptations around us, of becoming engrossed in the cares of the world, to the neglect of the true and enduring riches. What I have heard, and what I have read, in the candid published reports of the other meetings, by an Orthodox friend, "A. D," and others, furnish proof, to my mind, that much good has been effected, not only in our denomination, but in calling up more especial attention to the precious wants of the soul in other Protestant sects around us. Call it "a revival," if you will. God be thanked. Sin and wretchedness abound, even in portions of our favored New England. Thoughtlessness and indifference keep pace with political and business agitations. May the hopes and prayers of good men in our Zion be realized; and light and heat from your "Athens" be disseminated far and wide.

But my principal object in addressing you at this time, is to ask, whether our religious teachers do not fail in dwelling upon, and enforcing the elementary truths of our religion? I am led to make the suggestion from facts within my own knowledge. I have had from the lips of grey haired men, that amongst contending sects "they knew not what to believe" in relation to *doctrines disputed*, and they had consequently neglected the weightier matters, so intimately connected with their future and present peace; they had no basis, and so no superstructure. Others, who have even been pretty constant in their attendance at the sanctuary, could give no definite ideas of their belief. Religion to them was matter of form, with the acknowledgment of certain abstract truths, as if the heart, the conscience, had never been affected or troubled.

Now I do not believe that, as a whole, our clergy are sensibly deficient in the discharge of their highly responsible duties. But I have thought that ten eloquent discourses on abstract questions in theology and morals, might not be half so useful and impressive, as would be one powerful appeal, in connection with the simplest truths of our religion. Man's most pressing wants demand the most immediate attention. There is a malady which may be termed *the consumption of the soul*, making daily inroads, but unperceivable to thousands. The Law of God promulgated on Mount Sinai, is declared by Christ himself to be in full force, under the new as under the old dispensation; it is summed up in the duties of love to God and to our neighbor. Guilt is estimated by the deliberate violation of any one article in this perfect code—hence, he that offends in one point is guilty of all—guilty, at any rate, and so a sinner—but guilty inasmuch as that one deliberate act of violation shows a preparation of the heart for the non-observance of any and every part whenever apparent interest on what is thought to be pleasure, shall demand it. A general acknowledgment of sin makes but little or no impression upon a heart unconvicted, unconcerned. The cares of the world, and the deceitfulness of riches, choke the word. This fallow ground must be broken up—the burden of sin must be felt, before the invitation can be accepted, "Come unto *me* all ye that labor and are heavy laden."

I have sometimes thought, that were I a clergyman, with so many precious souls under my care, and feeling my high responsibility, I would pause in the desk until I had gained the intense curiosity and fixed attention of every individual; and then, regardless of any notes, that I would affectionately address my hearers on this fundamental doctrine of Christianity. Elementary truth is much needed in our churches, and at our fire-sides. When the subject is brought home, what individual can make the response in his heart, I am innocent? Who can say, from my youth up I have kept the commandments, in the spirit and the letter? The sinner is awakened. He feels what our Saviour intended in the words, I came not to call the righteous but sinners to repentance. He sees and feels that there is no escape but in the new dispensation of mercy and grace, truth and love, by Jesus Christ. To such as are convinced of sin, the Old Testament promises are affectionately renewed—"The soul that sinneth it shall die; but if the wicked will turn from all his sins that he hath committed, and keep my statutes, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him." "Make you a new heart, and a new spirit—turn yourselves, and live ye." And then the declarations of the New, how multiform, how authoritative, how expressive, how conclusive, how consoling!—"God in Christ, reconciling the world unto himself." The beautiful parable of the Prodigal Son, of itself alone, is illustrative of man's condition as a sinner; of the famine in his soul; his duty and his highest interest; the resolution to return to his father's house; the father *meeting him* while yet *a great way off*; the humility, the encouragement, the joy, the robe, &c. Faith in the Father and his Divine Messenger is as requisite to a Christian life, as air for respiration and health. It comes, then, to this, that men are saved by faith—faith in the verity of Christ's mission, and in God, who sent him.—They are saved by the Gospel, its truths, its precepts, its full spirit received with the heart and the life. If there were no hereafter, faith would have its own reward even here. What shall we say, then, of the revealed future—the unwavering belief to accompany the Christian through what is called the dark valley of the shadow of death, making this valley radiant with light and peace, and its path strewed with perennial flowers?

P.

For the Register.

THOMAS GRAY, M. D.

With feelings of deep sorrow we are called to record the death of Dr. Thomas Gray, of this city; but we cannot permit ourselves to do this, without bearing a brief testimony to his genius, and the excellence of his christian character.

He was a son of the late Rev. Dr. Gray, who, for so many years, was the pastor of the society at Jamaica Plain. Having received a liberal and thorough professional education, he entered, at once, upon the practice of medicine, in this city; but which, after a few years, he exchanged for the department of dentistry—in both of which he won for himself a promising and highly satisfactory position.

But as much as he loved his profession, he early felt that there were other interests which were more real, and which should have a supremacy over the heart and character. Accordingly, while he was yet a young man, he made an open profession of religion, and, by a pure and upright walk through life, by a careful and conscientious discharge of every public and private duty, he manifested the sincerity of his profession, and encouraged others to walk in the light of his example. He was much interested in Sunday schools, and, for some time, was a teacher. Highly gifted with a genius for poetical composition, he was among the earliest who composed hymns for childhood and youth; a few of which, breathing the true spirit of lyric poetry, have passed into some of our best collections. One of them—the "Good Night"—so felicitously is it expressed, will long be remembered by the children of many Sunday schools; over whom a shade of sadness will come, when they shall hear of the death of him who wrote,

"Pure as the dew unseen ascends,
In morning's sunny hour,
Pure as the spotless lily bends
To heaven her vestal flower,—
So purely there,
Oh! let our prayer
Rise to the same good Power!
Good night! to all a kind Good night!"

But he sacrificed almost wholly his love of the muses, for the more serious duties and cares of life. His health some few years since began to fail him, and he was compelled to visit a southern clime, by which to arrest, if possible, the ravages of a pulmonary complaint. But though by this means it was stayed for a time, it never surrendered its power over his constitution, and at length he fell before it. But not until he had evinced a power of endurance, a perfect submission to the will of his heavenly Father, through a long season of severe illness; and in the closing scene especially, had manifested the most touching evidences of a true Christian faith and character. His sufferings were borne with the most exemplary patience, gentleness and fortitude, expressing himself from time to time with great tenderness to all about him. "My mind," he would say, "is full of beautiful thoughts"—which he desired to express, but which through weakness he found himself unable to do. The spirit was willing, but the flesh was weak.

And thus he passed away! He whom none knew but to love, and who, we venture to say, has left no enemy behind him. With great kindness of disposition, with much suavity of manner, with a feeling heart, a sound and clear judgment, and a well balanced mind, his death has occasioned a void, especially, in a home endeared by a large share of tenderness and affection, which will long be deeply felt, and not easily filled.

"His youth was innocent; his riper age,
Marked with some acts of goodness every day;
And watched by eyes that loved him, calm and sage,
Faded his late declining years away.
Resigned, he gave his being up, and went
To share the holy rest, that waits a life well spent."

For the Register.

MRS. ELIZABETH F. SHAW.

Died in Mansfield, on the evening of the 25th ult., Mrs. Elizabeth F. Shaw, wife of Mr. M. Francis Shaw, and daughter of Mr. Simeon Green, aged 19 years.

Death seldom comes more unexpectedly, or makes a more painful void in a family circle than in this instance. She was their only surviving daughter and sister; and short time previous to her decease was blooming in all the vivacity and loveliness of youth and health.

Her funeral took place on the following Thursday from the Church, which was literally filled with sorrowing and sympathising friends and acquaintances, on which occasion, Rev. Mr. Kinsley preached a very interesting and appropriate discourse from Psalm 102: 23, 24, on the uses of affliction, particularly in the sudden death of the virtuous young; from which I am permitted to make the following extracts, wherein is embodied all that need be said of our departed young friend.

"It never fell to my lot before to witness such confidence and child-like trust in God in one so completely surrounded with earthly blessings, on the very threshold of life, having not yet seen twenty summers, and with promising hopes of a long life of joy and usefulness.

To the house of God, the Sabbath school and Bible class, and the choir of which she was a member, she was dearly attached until the day of her death. She was, in fact, educated and trained up from infancy in the Christian religion and probably never knew the time when she did not love it. Her calm, benignant, innocent countenance was an index of her spirit—a spirit of love and affection. There does not beat a heart that ever felt a pang of sorrow through her neglect or caprice. For some days previous to her death, having a strong presentiment that she never should recover, she sent for her most intimate friends and took an affectionate leave of them, and disposed of a few earthly treasures.

At that time, however, some faint hopes of her recovery were entertained by her friends, but not by herself. It was during this period of her sickness I was first called to see her. To the question—Are you afraid to die? she looked up with surprise and exclaimed—"Afraid to die! why no, why should I be? it is only going home."

Of all in that sick room she was the most calm and composed, and she conversed with them freely. Such is the power of Faith! Would that the world could have witnessed the scene! Angels, I have no doubt, did behold it.

In a few hours after, as she had apprehended, her mind passed into a cloud, and it was only at short intervals she could recognize her friends. During one of these intervals she broke out most beautifully, and sung to the end in a melodious, clear voice, that touching and most affecting funeral dirge, commencing—

Sister, thou hast gone before us.

Patient to the last she never complained, but gently breathed her spirit out on the last Sabbath, and entered into that rest which, for the sons of God, remains, the end of cares, the end of paine. * * * * *

For the Register.

THE ELEVENTH UNION CONFERENCE.

On Sabbath evening, the Union Conference in Mr. Huntington's church, the eleventh in the series, was well sustained, in numbers and interest.

Rev. Mr. Lothrop regretted the absence of some clergymen from abroad, on whom they had depended; but said, though not expecting to speak, he wanted to present the subject of a religious life, in reference to its *beginning*; which was often very distinctly marked. We were apt to forget the importance of *moments*, in determining future character and destiny.—"God *now* commandeth all men to repent." *Now* was the important word—repentance was the duty of this moment.

The presence of that large audience indicated some special interest in a religious life; but he would ask them if religious devotion to God had really *begun* in their hearts? If the convictions of conscience were now repelled, and attention to duty put off, the present serious feelings of many might pass away, never to return, and the soul, in consequence, might be *lost*. Every clergyman could relate most melancholy instances of such delay.

Mr. L. stated one case, of a young man who became deeply interested in the subject, and whom he urged at once to begin, in earnest, a religious life—*to choose God then*; but he put off the decision, and declined "*for the present*." Providence sent sickness—took away a dear sister—his heart was softened; but still the world had a strong hold on it. Again Providence called him, in the death of his wife, and again Mr. L. entreated him; but he now replied, "when he was ready to attend to it, he would speak to him himself!" In two years, Mr. L. said, he laid this man in his own grave, dug by intemperance and gambling! Had he obeyed the first convictions of conscience, and the invitations of mercy, and not *procrastinated*, he might have been here now, rejoicing in the hope of everlasting life.

He related another most happy case of *prompt decision*; and said that if, during these meetings, any had moments of conviction, when duty to Heaven and the grandeur of a religious life pressed their claims, let such, he said, seize the opportunity to repent, and engage in the service of Jesus Christ; or they might be only hardened under these sacred influences, and left to perish!

Rev. Mr. Lincoln, of Fitchburg, rejoiced with trembling, in view of the religious aspect of Boston churches. Such a meeting presented, indeed, a most interesting spectacle to one who felt the importance of spiritual realities. The constant attendance, for months, of such large audiences, showed that religion was the deepest want of our nature—the one great reality of our existence. These meetings were exciting great attention, and awakening, extensively, the sympathies of the community; but if they did not *result* in consecration to God, they would utterly fail of their design.

All were ready to appropriate *words* of peace; but have they complied with the terms of salvation? Have they thought of the worth of a soul, in its relation to Christ? Has this thought become the great idea of their lives? There was no reason to fear too much earnestness in religion. Some were ready to express pity and regret if they saw one deeply excited about his soul; but how often is it seen that a man is all absorbed in the pursuit of wealth; and yet, whose pity is ever excited about enthusiasm of this sort? He had little sympathy with such as were distressed about over-ardor in religion; but had no concern about over-worldliness.—Why should not all now examine the subject—make the grand decision—"As for me and my house, we will serve the Lord." There is no present peace even, without religion.

Mr. L. said he was once called to the bed-side of a young man, just about to pass into another world, who was surrounded by his gay companions. He remarked he had one thing to say in that solemn hour. He had been called "gay and happy;" but in truth, the eye of God and the whispers of conscience had ever attended him, and he could not be happy. Still, said the speaker, he would not go and cast himself into the arms of that Almighty Friend, who would have blessed and clothed him, and fitted him for heaven.

Are not some of us, he asked, living in just such violation of the demands of conscience! The command to repent is not *arbitrary*—it is benevolent—it is suited to the necessities of our being; and, by Divine aid, we can obey it.—"Thro' Christ strengthening me," the apostle said, "I can do all things." And in this good hour, when many are urged by conscience, with a clearness and strength not before felt, they will, perhaps, allow the season to pass unimproved, have to "mourn at the last," and look back to this as a precious season misspent!—With what anguish will they recollect it on a dying bed! What an accession might they now bring to the cause of Jesus Christ—the cause of humanity—the cause of salvation! It is only thro' the prevalence of the Gospel that God reigns in the hearts of men.

Deacon S. Greele understood these meetings had their origin in the fearful worldliness of this period. There never was an age, he said, that fully met the demands of the Gospel: yet there never was, perhaps, a time when we more needed to smite on our breast, and with the humble Publican cry, "God be merciful to me a sinner." No truth of revelation was more prominent, than that man is a *sinner*, in need of forgiveness; not only for the outward violation of the divine law, but for the inward want of conformity of *heart* to God. Many who appear well, we have reason to think, are destitute of holiness. The command is, "My son, give me thine heart." So long as he refuses, so long his sin, sleeping or waking, was like a debt on interest, fearfully accumulating. The Gospel was sufficient, it was rich in provision for the recovery and salvation of every sinner. There was, indeed, balm in Gilead, and a Physician there. If a view of our depravity was calculated to inspire gloom, a view of the remedy was calculated to inspire love, penitence, and confidence. With such feelings, God was seen to be a reality, nearer than any earthly friend; Christ not a historical personage merely, but our Mediator, advocate, intercessor, friend; and in communion with him, many could say, as the two disciples did, on the way to Emmaus, "Did not our heart burn within us, as he talked with us by the way?" In such communion, eternity becomes sublime, a solemn reality for weal or woe, and time but a fragment of eternity. The regenerated soul needs not a pillar of cloud by day, or of fire by night, to remind him of God; for all things show forth his wisdom and goodness.

Rev. Charles Brooks, dwelt especially on the importance of frequent retirement, self communion and prayer, commencing with the example of Christ. If the Saviour often prayed, can it be wise in us to neglect prayer? Were he now in our place on earth, he would pray. Not to pray is not to live; it is spiritual death. Prayer is as much a law of our nature as hunger. It is to the pious soul what hunger or good appetite is to the healthy body. Prayer as naturally seeks God as hunger seeks food. The soul wants God and must have him, or it is wretched. Everything calls us to prayer; Prophets and Patriarchs, Christ and the Apostles, our nature and condition, our dread of suffering and our love of happiness, our exposures and trials, but most of all, our weakness, dependence and sin urge us to this duty. He who feels his perishing need of a Savior, feels at once that he must pray.

If any one doubts the *efficacy* of prayer, because it cannot alter God's mind, let him remember, that prayer can and does alter *man's* mind, and this is its peculiar function. God's laws, like his mind, keep on their unvaried course, but we have liberty and power to use them to our profit or harm. The wants of life, and the dealings of Providence, as well as the truths of his word, will take effect upon us according to the position our minds may be in *at the time* when such events and dealings come to us.

For illustration, he said, suppose a shower is coming: if my state of mind or will is such as leads me to stand out, unprotected, I shall be wet; if my state of mind *leads me to seek shelter*, I shall not be wet. Either result depends on my state of mind *at the time*; yet, the laws of God, which send the rain, keep on their course whether I thus seek shelter or not. God has not changed; but *I* can; and *as* I change, so the laws of God will take effect upon me.—Seeking mercy from the Throne is no less a law of our being, than seeking shelter from the storm; and as much more important as the soul is more precious than the body. How infinitely important, then, that prayer, a divinely appointed means of grace and salvation, should put the mind into the only fit position for receiving the events of life, the dealings of Providence, and the influences of God's spirit.

As another illustration of the same idea, he said, on our rail-roads there were short sections of moveable rails which are used to turn off a train of cars from one track to another. A small lever moves this section of road one way or the other 5 or 6 inches, and this decides whether the swift coming cars shall go *North or South*, East or West. The results may be momentous. The mind may be compared to that piece of moveable road, and *prayer* is the love that puts the mind or will, in the proper position for receiving the swift coming events of life, the dealing of Providence and the light of truth. When prayer puts the mind in a true Christian position, then the trials and exposures, the joys and sorrows, will be so directed or turned as to strengthen and bless the character; but if impiety and sin put it in the opposite position, then the legitimate results of these same trials and exposures, joys and sorrows will be only to weaken and blast the character. It is prayer, therefore, which determines whether the *car of life* shall take the pathway of safety and peace, or be turned off upon the track that ends in destruction. Momentous then is the efficacy of prayer. And Christ, knowing this, says, in infinite condescension and benevolence to each, "Ask, and it shall be given; *every one* that asketh receiveth." Who then that hath a soul to be saved or lost, can be so ungrateful to the Savior, or so reckless of immortal interests, as to neglect prayer!

Mr. B. further urged this duty from the known example of two eminent statesmen, lately deceased.—John Quincy Adams and Jeremiah Mason, the former of whom remarked, near the close of life, that he did not recollect, he had ever gone to rest without prayer—usually concluding with the simple petition taught him in infancy.

Rev. Dr. Gannett heartily accoided with these sentiments and added with much fervor, that we might reasonably be expected to be more eminently devoted than the patriarchs, or even the primitive disciples, inasmuch as we had before us not only the teachings and example of Christ, but the wonderful fulfilment of his promises and the experience of distinguished Christians in succeeding ages, besides other extraordinary facilities for spiritual improvement and usefulness.

We were, indeed, not unreasonably "*called to be holy*,"—still, each had occasion to say, "God be merciful to me a sinner," and our only solid ground of hope could be in the "blood of the cross."

We should aspire, he said, not merely to what is termed "consecration," but to habitual *communion* with God, ever near, ever present. And being thus fully imbued with the spirit of Christ, the Church would be emphatically, "the light of the world." The idea had been suggested, he said, of instantaneous electric communication between two Continents. But a far more important and wonderful privilege, and one available to every individual, was that of immediate and constant communication with Heaven.

The remarks of two hours continuance, of which the above is but an imperfect outline, were connected with appropriate devotional services, including the occasional spontaneous singing of a few lines by the congregation. And amid the solemn stillness of the crowded audience, one could not but feel that the Spirit of truth was closely pressing important considerations on the conscience and heart, which could not be for a moment slighted without aggravated guilt and imminent danger.

A. D.

☞ We have received the following pamphlets, some of them containing valuable matter, which we shall put into the columns of the Register the earliest opportunity.

Report of the Board of Trustees of the Massachusetts General Hospital.
A Plea for Harvard. By an Alumnus.
Annual Report of the Adjutant General.
Report in Regard to Truants from the Schools and Vagrant Children. Presented by Marshall Tarkey.
Sixteenth Annual Report of the Seamen's Aid Society of the City of Boston.
Littell's Living Age. No. 253.
People's Journal with which is incorporated Howitt's Journal. Jan. and Feb.

☞ Some notices of books are unavoidably deferred.

Work is Worship. The author of the lines that appeared in the Register of March 3, wishes to make the following corrections:

1st stanza, 5th line, Singing *in* her toil-built nest; 6th line, *Warming future hopes* upon her breast.

2nd stanza 1st line, Work is worship—loos the ox.

The editor of the Register must confess himself the transgressor in respect to the above, and for the following reasons: (1) no bird sings in her nest. The word *o'er* would represent the bird as singing in the branches above the nest, over the work accomplished. If the 5th line be altered, the 6th must, to correspond—besides it has five feet instead of four, unlike all the other lines. (2.) The ox does not "loo," but *low*—and no ox lows toiling in the plough. We ventured to make an alteration rather than reject the whole, which we thought good in regard to general sentiment and expression, though the lines were not so good as some others from the same pen.

☞ We learn that Rev. Mr. Hadley has accepted a call to the ministry at large, in Portland, Me., sustained by the two societies of Rev. Dr. Nichols, and Rev. Mr. Cutler.

AN INTERESTING ORDINATION. Rev. Josiah Tyler was ordained at the chapel of East Windsor Theological Institute, Conn. on Wednesday Feb. 28, as missionary to the Zulus, South Africa. The preacher of the ordination sermon was Rev. Mr. Gale, of Ware village, Ms., a brother-in-law of the candidate. The Charge was by Rev. Dr. Tyler, President of the Institute, and father of the young missionary. The Right Hand of Fellowship was by Rev. J. E. Tyler, of Windham, Ct. the candidate's brother. The last service, as well as the Charge, are spoken of as deeply moving the audience, though the speakers succeeded in commanding their own feelings.

We speak from some personal acquaintance when we bear witness to the piety, and mutual affection, of this family. One, a sister, is in heaven, whose voice scarcely needed any further sweetness and richness, and spirituality of tone, than what it possessed on earth, to mingle harmoniously with the heavenly choir. Her remains sleep at Lane Seminary, Walnut Hills—the departed wife of Professor Stowe. Though early removed, those who knew her cannot but thank God for the privilege of remembering her. To the father, while we never did and never could respond to all the preaching which we heard from him, the four years of our college life, we shall ever feel under deep spiritual obligations. For the father's, and for the sister's sake, and for the gospel's sake, we say to this young brother, departing on his mission, God be with and prosper thee!

CIRCULATION OF CHANNING'S WRITINGS. At the recent meeting held at the house of Dr. E. Peabody, an Association was organized, and a Board of Directors appointed, for the special and sole object to circulate the Writings of Dr. Channing. The following gentlemen were appointed directors: Rev. E. Peabody, D. D., Rev. F. D. Huntington, H. B. Rogers, Esq. Rev. J. F. Clarke, Hon. Albert Fearing. The Report of the Committee, and the Constitution of the Association, will soon be laid before the public.

☞ Rev. John N. Bellows has received an invitation to the Unitarian society at Barnstable.

☞ The prize of five hundred dollars offered by the American Peace Society for the best Essay on the Mexican War, has been adjudged to the Rev. A. A. Livermore of Keene.

CORRECTION. In the article in the Register of the 24th February, under the head Puritan, the word "Episcopal" is separated by a comma from the word Methodist. It should have been, Episcopal Methodist, making but one denomination, instead of *two*.

FAST DAY. The Governors of Maine and Connecticut have appointed *Friday* April 6, a day of fasting and prayer. Gov. Briggs of Massachusetts, has appointed for the same observance, *Thursday*, April 12.

GENERAL INTELLIGENCE.

MR. CLAY'S LETTER ON SLAVERY.

The Hon. Henry Clay has recently addressed a letter to Richard Pindall Esq., on the subject of Slavery and Emancipation. It was written in compliance with a promise, some time since made, to give a public exposition of his views and opinions on these important subjects, with particular reference to the discussions that would be held at the approaching Convention in Kentucky for the amendment of the present State Constitution.

The letter discusses the question, "whether African slavery, as it now exists in Kentucky, shall be left to a perpetual or indefinite continuance, or some provision shall be made in the new constitution for its gradual and ultimate extinction?"

After refuting the ideas that African Slavery was a blessing, as some have asserted, or that it had any foundation of right or propriety, in difference of color, or intellectual inferiority to the white races, Mr. Clay proceeds to state, as his deliberate opinion, that "three principles should regulate the establishment of a system of emancipation."

1. First, it should be slow in its operation, cautious and gradual, so as to occasion no convulsion, nor any rash or sudden disturbance in the existing habits of society.

2. Second, that as an indispensable condition, the emancipated slaves should be removed from the state to some colony.

3. And, thirdly, that the expenses of their transportation to such colony, including an outfit for six months after their arrival, should be defrayed by a fund to be raised from the labor of each freed slave.

In reference to the first principle here named, Mr. Clay remarks that, in his opinion, "the immediate liberation of all the slaves of the State, comprehending both sexes and all ages, from that of tender infancy to extreme old age, would lead to the most frightful and fatal consequences."

The second principle is that of Colonization. This he considers indispensable. Without it he would be utterly opposed to any scheme of emancipation. On that point he says:—

"One hundred and ninety odd thousand blacks, composing about one fourth of the population of the State, with their descendants, could never live in peace, harmony and equality with the residue of the population. The color, passions and prejudices would forever prevent the two races from living together in a state of cordial union. Social, moral and political degradation would be the inevitable lot of the colored race."

Mr. Clay's plan of emancipation is to fix a period, (say 1858, or 1860,) after which all born shall be free at a specified age, (say at the age of twenty five)—being liable, however, to be hired out for the next three years, in order to raise a sum sufficient to pay their transportation to their colony, and to support them six months after arrival there.

Mr. C. would propose that the offspring of those who are to be free at twenty five should be born free, on condition of being apprenticed until they were twenty one, and then hired out three years to obtain means for their transportation, &c.

In further explanation of his plan, Mr. Clay goes on to say:—

"Until the commencement of the system which I am endeavoring to sketch, I think all the legal rights of the proprietors of slaves, in their fullest extent, ought to remain unimpaired and unrestricted. Consequently they would have the right to sell, devise, or remove them from the State, and, in the latter case, without the latter being entitled to the benefit of emancipation, for which the system provides."

The above we give merely as a brief outline of Mr. Clay's plan of emancipation, deferring to a future opportunity any expression of opinion as to its feasibility, its wisdom, or its justice.

SEVENTEENTH ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.—We had prepared for insertion at an earlier date, a summary of the proceedings of the Mass. Anti-Slavery Society at their meeting in Faneuil Hall, Boston, Jan. 4th, 5th, 6th, as we find them reported in the Liberator of Feb. 2. Of this and other Reform meetings, we presume our readers wish to have some account, whether they approve or disapprove of the objects sought, or of the means of seeking them.

The chair was taken by Francis Jackson, President of the Society, at 11 o'clock, A. M., who called the meeting to order, and gave opportunity for vocal or silent prayer.

Voted, That Samuel May, Jr., Cornelius Bramhall, and Eliza J. Kenny, be Assistant Secretaries during the meeting.

Next were nominated committees of business, finance, &c.

Samuel Philbrick, Treasurer, presented his Annual Report, duly audited. The Report was accepted. It appeared that the receipts of the Society, during the past year, amounted to $8,531-86; its expenditures to $8,277 06; leaving a balance in the treasury, Jan. 1, 1849, of $254 80.

Voted, on motion of Wendell Phillips, That we now hear the Annual Report of the Board of Managers, or such portions thereof as the Corresponding Secretary shall select.

Mr. Quincy then read selections from the Report. Notice was given that the Report had been printed, and would be ready for delivery to members and others to-morrow.

Wendell Phillips, from the Committee on Business, reported four resolutions.

The first three resolutions pertained to the Free Soil movement, in respect to which Mr. Phillips says:—

"While we look upon the Free Soil movement as the unavoidable result of our principles and agitation, and hail it so far as its formation gives proof of the wider spread of a degree of anti-slavery feeling in the community, we feel called upon to warn the old friends of our cause, the veterans of so long and fierce a struggle, not to expect too much from the first gropings of a community which, as yet, sees men but as trees walking." Nor does he "look upon the Free Soil party as an anti-slavery party in any proper sense of the term."

Then follows the fourth, which we give entire:—

4. Resolved, That the church, which is in religious fellowship with slaveholders, or the members of which are in political alliance with slaveholders, or which cherishes and exemplifies the spirit of complexional caste—or which does not make the immediate abolition of slavery its special concern—is not worthy to be recognized as a church of Christ, has no claim upon human sympathy or respect, and ought to be abandoned by every one as radically defective in Christian principle and character; and whoever continues in willing connection and conformity with such a church, is to be regarded as an actual supporter of slavery.

In the afternoon the first three resolutions were taken up. Mr. S. S. Foster thought they admitted too much in behalf of the Free Soil party, and would tend to reconcile the members of that party to their present position. And he introduced an amendment declaring that the Free Soil party, as the sundered fragments of the two great political parties, were re-united on ground scarcely less pro-slavery than that of the parties from which they have been torn.

This discussion was continued by several other gentlemen.

In the evening two fugitive slaves, Williams and Ellen Craft, (See an account of these fugitives in the Register of Feb. 10, p. 4,) were exhibited, and the discussion of the afternoon was resumed by Messrs. Wright, Foster, Phillips and Garrison.

Thursday A. M. was occupied with the resolutions previously up. In the afternoon, officers for the ensuing year having been chosen, (who were generally the same, we believe, as the year before,) the first three resolutions offered by Mr. Philips were adopted.

The fourth resolution was next taken up. After some discussion, it was laid temporarily, on the table in order to take up the subject of funds.—Mr. Phillips addressed the friends of the cause very earnestly for aid, and the result showed pledges to the amount of 700 dollars to be paid within the year—Messrs. Phillips, Edmund Jackson, Francis Jackson and Samuel Philbrick heading it with 100 dollars each.

Samuel May, Jr, introduced the following resolution and spoke briefly in its support:

Resolved, That in prosecuting the work of the redemption of the slave, and in our determination to be deterred from that object by no Constitutions or Party Organizations, or Ecclesiastical Combinations whatever, we summon all the true friends of Freedom and Humanity to come to our aid, and sustain, during the year on which we have entered, that great moral movement which has laid the axe at the root of Slavery's tree, by their most generous contributions and pledges.

The resolution on the Church was again taken up, and Mr. Garrison spoke in its support.

Thursday evening, the same question was up, and Messrs. Quincy and Phillips spoke in its support. The fugitives were again introduced, received with prolonged cheering, and several gentlemen spoke to their case.

Friday morning, the resolution on the Church was again called up, and having been discussed by S. May, Jr. and others, it was adopted. The remainder of the morning, and the afternoon were devoted to some resolutions presented by individuals. In the evening Mr. Garrison presented the following from the Business Committee:

Resolved, That the one great object to be attempted and achieved, to secure the emancipation of our enslaved countrymen—to assert and protect the rights of the people of the North—and to impose the awful criminality involved in the slave system exclusively upon the incorrigible tyrants of the South—is, the immediate dissolution of the American Union—a Union based on the prostrate bodies of three millions of the people, and cemented with their blood—a Union which gives absolute power and perfect security to the wholesale traffickers in human flesh, by its combined military and naval power, and the overthrow of which would inevitably burst asunder the chain of every bondman—a Union in which freedom of speech and of the press, and the right of petition, and safe and equal locomotion, are cloven down, and the citizens of one portion of the country are seized for no alleged crime in another portion, hurried to prison, kept in chains, plundered of their property, and in numerous instances sold on the auction block at public vendue as slaves, in lots to suit purchasers.

Resolved, That in openly and unequivocally advocating slavery as a just, beneficent and democratic institution, John C. Calhoun, of South Carolina, is to be commended for his frankness and directness; that for his earnestness, consistency, intrepidity and self-sacrifice, in defending and seeking to extend and perpetuate what he thus professes to regard as superlatively excellent, he is equal to be commended: and that he stands in honorable contrast, and is incomparably to be preferred, to those Northern time-servers and dough-faces, who professedly look upon slavery with abhorrence, and yet are found ever ready to compromise the sacred principles of liberty, to betray the rights of the people of the North, and on bended knee to worship the Slave Power of the South.

These resolutions were discussed by Mr. G. and Mr. Phillips and others. Mr. P. closed with reading a petition to the Massachusetts Legislature published in the Liberator for a secession from the Union, and called upon all who were not mere hearers, but doers, to come up and sign and circulate the petition.

Mr. Garrison, from the Business Committee, then reported a resolution urging to activity in circulating the petition for popular signature.

The three resolutions reported Friday evening, were unanimously adopted, and the meeting adjourned *sine die*.

CHANGES IN HALF A CENTURY. Rev. Dr. Packard preached his half century sermon on 20th Feb. last. From the Greenfield Gazette we learn the following particulars:—

In this time, 780 deaths have occurred in Shelburne; all but 22 of the estates in town have changed owners and occupants; only 90 persons are now living there who lived there 50 years ago; only two persons now members of that church who were members of it then; and there is now but one voter in that religious society who was a voter at that time. None, except Dr. Packard, who were the pastors of any churches in the County half a century ago, are now pastors of the same. The next longest pastorage, in the same church, of any minister now living in the County, is that of Rev. Dr. Strong, of the Episcopal church in Greenfield, who has been connected with it about 35 years. None, who were pastors of Congregational churches, and it is believed, none, who were pastors of *any* churches in the county, when Dr. P. was ordained, are now living. He has been contemporary in the ministry with one hundred of the one hundred and twenty-five Evangelical, Congregational pastors, who have been settled in the county."

Fifteen persons were present on the above occasion, who were at Mr. Packard's ordination fifty years ago.

We understand that the Rev. Alexander Crummell, a colored clergyman of our [Episcopal] church, is now *capped and gowned* in the University of Cambridge. He went out to England to get funds in aid of his church, and some benevolent person or persons have put him in his present position, to enable him to qualify himself better for the work of the ministry. —*Calendar.*

☞ Rev. O. A. Skinner has entered upon his labors as minister of the Universalist church in Warren St.

DIARY OF WASHINGTON. Among the papers of Gen. Washington for purchasing which Congress has recently made an appropriation of 20,000 dollars, is a diary in his own handwriting, continued from 1760, with intermission during the war and his presidency, down to the 13th of Dec., 1799, the day before his death.

MR. HUDSON, THE LATE LECTURER ON SHAKSPEAR, was admitted to the order of deacons, at Trinity Church, New York, on Sunday week, and preached in the evening at St Clements.

Dr. Miller, Senior Professor in the Theological Seminary at Princeton, has announced his intention to resign that important post at the next meeting of the Presbyterian General Assembly.

CHAMPNEY'S PAINTING OF THE RHINE. The following letter to the artist gives Prof. Longfellow's opinion of the Rhine on canvass, now on exibition at Horticultural Hall, School street:

CAMBRIDGE, Feb. 29, 1849.

My Dear Sir: When I last met you, I had no opportunity of telling you how much pleasure I have experienced in visiting your "Panorama of the Rhine," and the delightful impression it has left upon my mind. In addition to its merits as a work of art, it possesses the equal merit of extreme fidelity to Nature. Having passed a summer on the shores of that beautiful river, I am well acquainted with its principal features, and I have been much struck with the rare skill you have shown in portraying them. From the islands near Geifenheim to the bold promontory of Drachenfels, nothing of interest has escaped you, and you have reproduced the scene with so much effect, that for the moment one seems strolling by the river's banks, or sailing down its rapid current.

Let me thank you for calling up so many delightful memories, and join to my thanks my best wishes for your success.

Yours faithfully,
HENRY W. LONGFELLOW.

GEN. TAYLOR'S CABINET. This consists of the following gentlemen:—

John M. Clayton, of Delaware, Secretary of State.

Wm. M. Meredith, of Pennsylvania, Secretary of the Treasury.

Geo. W. Crawford, of Georgia, Secretary of War.

Wm. B. Preston, of Virginia, Secretary of the Navy.

Thomas Ewing, of Ohio, Secretary of the Home Department.

Jacob Collamer, of Vermont, Postmaster General.

Reverdy Johnson, of Maryland, Attorney General.

FOREIGN INTELLIGENCE.

FOREIGN NEWS.—The steamship America arrived at Halifax at quarter to 3 o'clock, Thursday morning, March 8. An express started immediately on her arrival, reached Digby Gut in 8 hours 50 minutes; thence across the Bay of Fundy, in a steamer, in 6½ hours, (although detained 2 hours in the bay by fields of ice,) to St. John, whence her news was telegraphed to Boston, and published in the Friday morning papers. The America leaving Halifax at 5 A. M. Thursday, arrived at Boston about 2 o'clock on Friday, being some 12 hours behind her news. So much for human enterprise.

ENGLAND. The cholera still goes on to increase the number of its victims. The returns have now swelled to 12,495, of which 5,546 have died, 3,788 have recovered, and, 3,164 continue under treatment, or the result is not stated.

FRANCE. The National Assembly has finally voted its own dissolution, and the new Assembly will meet about the middle of May. Louis Napoleon seems to be daily gaining political strength and popularity, and politicians who have hitherto, from apprehensions of instability or other motives, withheld their support, now come forward to declare themselves Bonapartists, and accordingly a very great progress has been made in re-establishing public confidence. The *Bonnet Rouge*, the symbol of liberty as well as of crime, has been put down in almost all parts of France. Montaguard flags and socialist inscriptions have shared the same fate.

The salons of Paris, so long closed, are now filled nightly with crowds of the *beau monde*, and the *petit commerce* of Paris has received, accordingly, a very considerable impulse. A continuance of tranquility may increase the good dispositions which now prevail to so great an extent.

Under such circumstances, the funds have advanced considerably.

National Assembly.—On the 14th the monthly election of President of the Assembly took place, when M. Marrest was re-elected by 408 votes to 213 given to M. Dufaure? The Assembly afterwards granted the authorisation to prosecute M. Proudhon, one of its members, for a libel on the President of the Republic.

On the 20th, M. Ledru Rollin announced that the Minister of Foreign Affairs had consented to reply to his questions respecting Italy, when the debate on that subject commenced. He stated that M. Drouyn de Lhuys declared that the French Republic had no idea of acknowledging the Roman Republic, without having first ascertained that it could fully approve of the acts and intentions of that body; that it was most anxious to have the Pope placed in such a position as was suitable to his honorable position of temporal prince and head of the church: but that, as to the means of effecting that result, it did not intend to discuss them in the tribune.

The speech which created the greatest surprise upon this occasion was that of the celebrated clergyman, M. Coquerel, who passed a warm eulogium on the character of the Pope, affirming that if France restored the Sovereign Pontiff to his throne she would act wisely; it was, observed the rev. gentleman, because he firmly believed that Papacy must hereafter perish, that he desired it to remain firm in its place until it at last fell to pieces, not by the neglect of Kings and Republics, but by the abandonment of believers.

Soiree of the President.—The President of the Republic gave a brilliant Soiree at the Elysee National on the 8th ult. About 800 persons were present.

CALIFORNIA. Reports have been transmitted to the French Government by the consuls in Upper California, and in the various parts of the United States, relative to the gold and quicksilver mines lately discovered in the former country. In consequence, the Ministers of the Marine, Foreign Affairs and Public Works, having placed together the documents received from the French Representatives in America, submitted them to a special council of men skilled in mineralogy, and charged with the task of suggesting such measures as it might deem advisable to take in the interest of French industry. It has been decided by the Government that an engineer of the mines should at once proceed to California, to examine the nature of the country, and from actual experience send home accounts of a nature to enlighten French commerce as to the real state of the case. In consequence of that decision, orders were at once transmitted to Brest to prepare a vessel to carry out the engineer in question.

Disturbance at Cette, Blois, and Lyons, are spoken of, but do not seem to threaten any thing serious. The government has sufficient energy to put them down.

ITALY. The session of the Roman Constitutional Assembly was solemnly opened on the 5th.—The deputies marched in procession from the Capitol to the Palace of the Chancery, the old hall of which had been fitted up for their reception. At one o'clock the Ministers took their seats, and the senior deputy having been called to the chair, M. Armelini, Minister of the Interior, read a speech, in which he endeavored to demonstrate the incompatibility existing between the temporal and spiritual power of the Popes. On leaving the tribune he exclaimed, "Italy and the people forever!" and the auditory repeated the same cries. The deputies were mostly young men, and about 140 were present.

Deposition of the Pope. We have from Rome the important intelligence of the deposition of the Pope, and the establishment of a Republic.

The event took place at one o'clock in the morning of the 9th of Februry, the Assembly having sat from mid-day.

This sitting commenced on the 8th, at noon. M. Galletti occupied the chair, and all the Ministers were present. The number of representatives present was 144. The proceedings commenced with M. Armellini in the name of the Provisional Government, coming forward, and resigning into the hands of the Assembly the powers which it had hitherto held. The prince de Canino called upon the Assembly to declare that the Government had not done all it ought to have done relative to three things—arms, money, and the purging of different departments. He concluded by a long examination of the acts of the Provisional Government, several of which he condemned, After some further remarks, M. Corlo Rusconi proposed that the present Ministry be confirmed. The motion was carried unanimously. After some further debate the sitting was suspended for half an hour. When the Assembly resumed, M. Savini moved the following decree:

Art. 1 The Popedom has fallen, in fact as well as in law, from the temporal Government of the Roman states.

Art. 2. The Roman Pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

Art. 3. The form of Government of the Roman state will be pure democracy, and will take the glorious name of the Roman Republic.

Art. 4. The Roman Republic will have with the rest of Italy, the relations which a common nationality requires.

Of 144 members who voted, five only opposed the adoption of a Republican form of Government. The proceedings were not closed till past 2 in the morning. Another account of the manner in which the votes were divided, says that 136 representatives voted for the deposition of the Pope, and 120 for the immediate proclamation of the Republic; while the third article of the decree, with respect to the proclamation of the Republic, was adopted without discussion of any kind.

The *Alba* says that the city of Rome was in a state of apparent joy and enthusiasm at the result. At 2 o'clock in the afternoon of the 9th, the flag of the Republic was hoisted on the tower of the Capitol, amid the cheering of thousands of spectators, and the young Republic was saluted at its birth by the firing of 101 guns from the castle of St. Angelo.

There was a grand demonstration on the 10th in honor of the Republic, and the decree relating to it was read from the capitol. The people loudly applauded the article providing for the independence of the Pope's spiritual power. On the 11th a grand *Te Deum* was chanted at St. Peter's, on the occasion of the proclamation of the Republic.

The *Alba*, of Florence, under date of Gaeta, the 10th, says, "A secret consistory has lately been held, at which the Holy Father and the Cardinals attended. It was decided to demand openly an armed intervention of Austra, France, Spain, and Naples, to the exclusion of Piedmont. The object of this intervention is to restore the Pope.

☞ NOTICE. A public meeting to consider the subject of a CONGRESS OF NATIONS, for the preservation of permanent and universal PEACE; and to devise measures for its promotion, will be held at the Park Street Church, Wednesday, March 21st, at 7 o'clock, P. M. Resolutions will be offered and the meeting addressed by eminent friends of peace. The public are respectfully invited to attend.

By order of the American Committee
for a Congress of Nations.
FREDERICK W. HOLLAND,
march17 Recording Secretary.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, at the Vestry of Rev. Mr. Coolidge's Church, (corner of Harrison Avenue and Beach street,) at 7½ o'clock.

Question: Is the Christian community as deeply interested in Sunday School instruction as its importance deserves?

march17 T. GAFFIELD, Secretary.

☞ BOSTON SOCIETY FOR THE PROMOTION OF PAUPERISM. The Annual Discourse before this Association, will be delivered at 7 o'clock, on Sunday Evening, March 18th, at the Old South Church, by Rev. Ephraim Peabody. The public and the friends of the Society are invited to attend. A collection will be taken up in aid of the Society.

Moses Grant,
Charles F. Barnard,
Andrew Cushing, } Committee.
William Howe.

march17

☞ SUNDAY EVENING MEETING. The adjourned Sunday evening meeting of the Unitarian Societies, will be held at the South Congregational Church, (Rev. Mr. Huntington's,) next Sunday evening, (March 18,) at seven o'clock. march17

MARRIAGES.

In this city, Mr John H. Rutter to Miss Fanny G. Tibbets, both of Charlestown.

In Beverly, by Rev Mr Flanders, Mr William Ward to Miss Laura Ann Wells.

In Marlborough, by Rev Mr Alger, Mr Benjamin W. Johnson to Miss Sarah A. Parmenter.

In Ipswich, by Rev D. T. Kimball, Mr John H. Harris to Mrs Harriet L. Morse, both of Boston.

In Concord, N. H., 20th ult, Mr Charles Morey of Boston to Miss Anna M., daughter of Dr Thomas Chadbourne.

In Providence, R. I., 5th inst, Mr Ephraim Sawyer to Miss Abby P., eldest daughter of Mr Thomas J. Woods, all of North Chelsea.

DEATHS.

In this city, 7th inst, Sarah Fuller, 76, eldest daughter of the late Rev Timothy Fuller, Pastor of the first Church, in Princeton, Mass.

In Cambridgeport, 8th inst, widow Persis Adams, wife of the late Moses Adams of East Medway, Mpss, 78.

In South Hadley, 5th inst, Miss Mary Lyon, 52—Principal of the Mount Holyoke Seminary. She was a person of uncommonly strong intellect, of devoted piety, and of most indomitable energy.

In Hanson, 26th ult, Mrs Sarah Floyd, wife of Capt Henran Soper, and eldest daughter of the late Col John Sale of Chelsea, 49.

In Orange, N. J., 28th ult, Joel Williams, a soldier of the revolution, 85. He died in the same house where he had lived with his wife (who survives him) 61 years.

In Cumberland, R. I., Jan. 15th, Experience Grant, wife of Samuel Grant, 94 yrs 8 mos.

WORCESTER'S DICTIONARY.

THE MOST COMPREHENSIVE AND ONLY ACCURATE DICTIONARY OF THE ENGLISH LANGUAGE, contains upwards of ONE HUNDRED THOUSAND WORDS, of which the Pronunciation is clearly given. The quantity, as well as the accent, being marked. It embraces, also, numerous Technical and Scientific Terms, Phrases from Foreign Languages, current in English Literature, etc., etc. It is FREE FROM ALL INNOVATIONS IN ORTHOGRAPHY, and presents the Language as it is used by nine tenths of the Educated Classes of England and America. This Dictionary is used and specially recommended by the Presidents and Professors of *nearly every College in the Northern States*, and by other eminent scholars, among whom may be mentioned—

Jared Sparks, LL. D., Hon. John McLean, LL.D., Hon. Levi Woodbury, LL. D., Hon. T. Frelinghuysen, LL. D., Hon. David L. Swain, LL. D., Dr Robley Dunglison, Alonzo Potter, D. D., LL. D., Moses Stuart, D. D., Edward Hitchcock, D. D., LL.D., Mark Hopkins, D. D., Henry W. Longfellow, A. M., Benjamin Hale, D. D., Hector Humphrey, D. D., Elphalet Nott, D. D., LL. D.

"I shall certainly regard it hereafter as my best authority." [James Kent.

"It will introduce the name of its author to every Library in our country, and place it by the side of the distinguished Lexicographers who have preceded him." [Judge McLean.

City of Boston, in School Committee,
March 28, 1848.

"Ordered, "That a copy of Worcester's large Dictionary be furnished to each department of the schools, to be kept as a book of reference." Attest,
S. F. McCLEARY, Secretary.

PICKERING'S GREEK LEXICON—1468 pp—Price $3 75.

This Lexicon having been re-written, and greatly enlarged and improved by the addition of nearly 50 per cents to its contents as originally published, is in its present form one of the most complete and accurate vocabularies of the Greek Language, and is pronounced by competent teachers and professors, better adapted to the use of Colleges and Schools in the United States than any other Greek Lexicon. Among its excellencies are the following:—

1. Clear and methodical arrangement.
2. Elaborate elucidation of the meaning and use of obscure words and phrases, the anomolous particles, etc.
3. Exact and pertinent definitions, the law terms of the Attic orators being given in terms found in Kent and Blackstone.
4. The insertion of the oblique and dialectical forms of anomolous nouns, verbs, etc.
5. Comprehensiveness; it being confined to no particular class of Greek authors, but covers the whole field of Greek literature.
6. Beauty of mechanical execution and cheapness.

"This Lexicon is in every respect an excellent one." [Prof. Felton, Camb.

"The best extant for Colleges and Schools." [Prof. Robinson, N. Y.

"Decidedly the best School Dictionary we have yet seen." [Literary World.

POPULAR MUSIC BOOKS.

CARMINA SACRA, or BOSTON COLLECTION OF CHURCH MUSIC. By L. Mason; greatly admired for the beauty, chasteness, and sterling character of its music.

THE BOSTON ACADEMY'S COLLECTION. Edited by L. Mason. This standard work is so well known and used as to preclude the necessity of any recommendation.

THE PSALTERY. By L. Mason and G. J. WEBB. One of the most complete works of the kind ever published. It has received the sanction of the Boston Handel and Haydn Society, and the Boston Academy of Music. In style there is a great diversity, it being suited to every variety of subject and occasion, and is specially adapted to congregational use. The Psaltery will make a valuable addition to the Boston Academy's Collection and Carmina Sacra, and ought to be in every choir.

THE NATIONAL LYRE. A new collection of psalm and hymn tunes comprising the best ancient and modern compositions of established merit, with a choice selection of chants, &c., designed for the use of choirs, congregations, singing schools and societies throughout the United States. By S. Parkman Tuckerman, Silas A. Bancroft, and H. K. Oliver.

NEW CHORUS BOOK, SPECIALLY ADAPTED TO THE USE OF CHOIRS.

THE CHOIR CHORUS BOOK. By A. N. Johnson, Professor in the Boston Academy of Music. A collection of chorusses, from the works of Handel, Haydn, Mozart, Mendelssohn, and other distinguished composers. This work embraces a larger collection of chorusses than has been before published, arranged in a form for the use and improvement of choirs; and it is believed that, besides the additional interest which its use imparts to choir meetings, the study of the pure compositions it contains, will greatly improve the taste and facilitate the power of execution. Although published in the summer, several editions *have been already sold*. Price $7 50 per dozen.

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Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.

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march17 3mis3mos

NEWTON YOUNG LADIES' INSTITUTE.

THE Summer Term will commence on Wednesday, May 2. Applications for admission may be made by letter or otherwise, to the Principal at Newton Centre. J. B. HAGUE, Principal.
march17 5tis

NEW NOS. People's and Howitt's Journals.—CROSBY & NICHOLS, have this day received the January and February Nos. of the People's and Howitt's Journals combined. $2 50 a year.
march10 1is2os 111 Washington st.

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NOTICES OF THE PRESS.

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☞ *Teachers wishing for a copy for examination, with a view to its introduction, will be supplied with.*

Published by GOULD, KENDALL & LINCOLN,
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NOTICE.

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march17 3wis3wos.

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CAUTION TO THE PUBLIC.

☞ Information has been communicated this day to the subscriber, that an article having every appearance of Whale Oil, has been sold for the pure Cod Liver Oil, in this city, and those who use this article as a medicine, and dealers, would do well to be careful to purchase none but the gen

POETRY.

For the Register.

THE INDIAN'S THOUGHTS OF GOD.

The Red Man walked through the forest dark;
His heart was gay as the morning lark;
His step as light as the scudding haze;
His glance as quick as the lightning's blaze;
His thoughts as free as the winds of heaven,
As hither and thither, by fancy driven.
Over the hill and over the dale,
O'er river and rill in the shadowy vale,
The Red Man bounded along his way.
Hurrying on with the light of day.
He saw the sun from his golden fountain,
Bathing the top of a distant mountain;
Pouring his rays on the plain below,
Flooding it o'er with the richest glow.
"'Tis the smile of God," the Red Man said,
And checked for awhile his hasty tread,—
"How oft it lighteth the face of heaven,
And playeth among the clouds of even."

The morning arose without a cloud;
The earth emerged from her sable shroud.
On shrub, and leaf, and flowering stem,
He saw full many a dewy gem.
"O these are the tears of God," said he;
"On the lowly herb, on the towering tree,
They have fall'n with beauty and richness fraught."
'Twas then the beams of the sunshine caught
The Wanderer's eye. They flashed through the wood,
And the forest was bathed in the golden flood.
And he thought, as he gazed on the scene so bright,
On the diamond dew-drop's sparkling light,
"How like to his children, our Father dear,—
With Him are mingled the smile and tear."

In the heat of the day, when all was still,
He heard the sound of the mountain rill.
From crag to crag its waves were dashing,
The sunlight through its waters flashing.
Sweet music it made as it bounded along—
"O hear," cried he, "the Great Spirit's song,
I hear Him oft, as He passeth by,
Singing away so merrily."

The shades of evening gathered around,
And naught was heard but the moaning sound
Of the wind as it swept o'er branch and bough,
Breathing its plaint, so soft and low.
"The Great Spirit sighs," the Red Man thought,
"His heart like ours, is with sadness fraught,
The race that he loves, is passing away,
They fade, as at eve, the light of day,
How like to His children our Father on High,—
From Him are heard the song and the sigh."

READING OF A GRAVE-STONE.

[Selected for the Register from Poems of the Dorset Dialect.]

As I was reading of a stone
In Grenley Church-yard all alone,
A little maid ran up with pride
To see me there, and panted aside
A bunch of reed-grass that did hide
A verse, that father—as she said—
Put up above her mother's head,
To tell how much he loved her.

The verse was very good, but short,
I stood and learned it off by heart;
"May God, dear Mary, give me grace
To find, like thee, a better place,
Where I once more may see thy face;
And bring thy children up to know
His word, that they may come and show
Thy soul, how much I loved thee."

"Where's father, then," I said, 'my child?"
"Dead too," she answered with a smile,
"And I, and brother Jim do bide
At Betty White's, on t'other side
O'road." "May HE, my child," I cried,
That's Father to the fatherless,
Become thy Father now, and bless,
And help, and lead, and love thee!

Though she has lost, I thought, so much,
Still she don't let the thought o't touch
Her lightsome heart by day or night;
And so, if we could take it right,
Does show He 'll make his burdens light
To weaker souls, and that His smile
Is sweet upon a harmless child,
When they are dead that loved it.

MISCELLANEOUS.

MY FATHER'S CROTCHET ON THE HYGEIENIC CHEMISTRY OF BOOKS.

LIFE OF ROBERT HALL.

[Concluded from "The Caxtons," by Sir E. L. Bulwer, in Blackwood for January.]

After breakfast the next morning, I took my hat to go out, when my father, looking at me, and seeing by my countenance that I had not slept, said gently—

"My dear Pisistratus, you have not tried my medicine yet."

"What medicine, sir?"

"Robert Hall."

"No, indeed, not yet," said I, smiling.

"Do so, my son, before you go out; depend on it, you will enjoy your walk more."

I confess that it was with some reluctance I obeyed. I went back to my own room, and sate resolutely down to my task. Are there any of you, my readers, who have not read the *Life of Robert Hall?* If so, in the words of the great Captain Cuttle, "When found, make a note of it." Never mind what your theological opinion is—Episcopalian, Presbyterian, Baptist, Pædobaptist, Independent, Quaker, Unitarian, Philosopher, Freethinker—send for Robert Hall!—Yes, if there exist yet on earth descendants of the arch-heresies, which made such a noise in their day—men who believe with Saturninus that the world was made by seven angels; or with Basilides, that there are as many heavens as there are days in the year; or with the Nicolaitanes, that men ought to have their wives in common, (plenty of that sect still, especially in the Red Republic;) or with their successors, the Gnostics, who believed in Jaldabaoth; or with the Carpocratians, that the world was made by the devil; or with the Cerinthians, and Ebionites, and Nazarites, (which last discovered that the name of Noah's wife was Ouria, and that she set the ark on fire;) or with the Valentinians, who taught that there were thirty Æones, ages, or worlds, born out of Profundity, (Pathos,) male and Silence, female; or with the Marcites, Colarbasii, and Heracleonites, (who still kept up that bother about Æones, Mr. Profundity, and Mrs. Silence:) or with the Ophites, who are said to have worshipped the serpent; or the Cainites, who ingeniously found out a reason for honoring Judas, because he foresaw what good would come to men by betraying our Saviour; or with the Sethites, who made Seth a part of the Divine substance; or with the Archonticks, Ascothypitæ, Cerdonians, Marcionites, the disciples of Apelles, and Severus, (the last was a teetotaller, and said wine was begot by Satan!) or of Tatian, who thought all the descendants of Adam were irrevievably damned, except themselves, (no one of those Tatiani are certainly extant!) or the Cataphrygians, who were also called Tascodragitæ, because they thrust their forefingers up their nostrils to show their devotion; or the Pepuzians, Quintilianæ, and Artotyrites; or—but no matter. If I go through all the follies of men in search of the truth, I shall never get to the end of my chapter, or back to Robert Hall: whatever, then, thou art, orthodox or heterodox, send for the *Life of Robert Hall.* It is the life of a man that it does good to manhood itself to contemplate.

I had finished the biography, which is not long, and was musing over it, when I heard the Captain's cork-leg upon the stairs. I opened the door for him, and he entered, book in hand, as I, also book in hand, stood ready to receive him.

"Well, sir," said Roland, seating himself, "has the prescription done you any good?"

"Yes, uncle—great."

"And me too. By Jupiter, Sisty, that same Hall was a fine fellow! I wonder if the medicine has gone through the same channels in both? Tell me, first how it has affected you?

"*Imprimis*, then, my dear uncle, I fancy that a book like this must do good to all who live in the world in the ordinary manner, by admitting us into a circle of life of which I suspect we think but little. Here is a man connecting himself directly with a heavenly purpose, and cultivating considerable faculties to that one end; seeking to accomplish his soul as far as he can, that he may do most good on earth, and take a higher existence up to heaven; a man intent upon a sublime and spiritual duty: in short, living as it were in it, and so filled with the consciousness of immortality, and so strong in the link between God and man, that, without any affected stoicism, without being insensible to pain—rather, perhaps, from a nervous temperament, acutely feeling it—he yet has a happiness wholly independent of it. It is impossible not to be thrilled with an admiration that elevates while it awes you, in reading that solemn 'Dedication of himself to God.' This offering of 'soul and body time, health, reputation, talents,' to the divine and invisible Principle of Good, calls us suddenly to contemplate the selfishness of our own views and hopes, and awakens us from the egotism that exacts all and resigns nothing.

"But this book has mostly struck upon the chord of my own heart, in that characteristic which my father indicated as belonging to all biography. Here is a life of remarkable *fulness*, great study, great thought, and great action: and yet," said I, coloring, "how small a place those feelings, which have tyrannized over me, and made all else seem blank and void, hold in that life. It is not as if the man were a cold and hard ascetic; it is easy to see in him not only remarkable tenderness and warm affections, but strong self-will, and the passions of all vigorous natures. Yes, I understand better now what existence in a true man should be."

"All that is very well said," quoth the Captain," but it did not strike me. What I have seen in this book is courage. Here is a poor creature rolling on the carpet with agony; from childhood to death tortured by a mysterious incurable malady—a malady that is described as 'an internal apparatus of torture;' and who does, by his heroism, more than *bear* it—he puts it out of power to affect him; and though, (here is the passage) 'his appointment by day and by night was incessant pain, yet high enjoyment was, notwithstanding, the law of his existence.' Robert Hall reads me a lesson—me, an old soldier, who thought myself above taking lessons—in courage, at least. And, as I came to that passage when in the sharp paroxysms before death, he says, 'I have not complained, have I, sir?—and I won't complain,'—when I came to that passage I started up, and cried, 'Roland de Caxton, thou hast been a coward! and, an thou hadst thy deserts, thou hadst been cashiered, broken, and drummed out of the regiment long ago!'"

"After all, then, my father was not so wrong—he placed his guns right, and fired a good shot."

"He must have been 6° to 9° above the crest of the parapet," said my uncle, thoughtfully—"which I take it, is the best elevation, both for shot and shells, in enfilading a work."

"What say you, then, Captain! up with our knapsacks, and on with the march!"

"Right about—face!" cried my uncle, as erect as a column.

"No looking back, if we can help it."

"Full in the front of the enemy. 'Up guards, and at 'em!'"

"'England expects every man to do his duty!'"

"Cypress or laurel!" cried my uncle, waving the book over his head.

* * * * * * *

That evening, before lights were brought in, my father, turning to me, abruptly asked if I had seen my friend, and what he was about to do?

"He thinks of returning to his family," said I.

Roland, who had seemed dozing, winced uneasily.

"Who returns to his family?" asked the Captain.

"Why, you must know," said my father, "that Sisty has fished up a friend of whom he can give no account that would satisfy a policeman, and whose fortunes he thinks himself under the necessity of protecting. You are very lucky that he has not picked your pockets, Sisty; but I daresay he has! What's his name!"

"Vivian," said I, Francis Vivian."

"A good name, and a Cornish," said my father. "Some derive it from the Romans—Vivanus; others from a Celtic word, which means"—

"Vivian!" interrupted Roland—"Vivian! I wonder if he be the son of Colonel Vivian!"

"He is certainly a gentleman's son," said I; "but he never told me what his family and connexions were."

"Vivian," repeated my uncle—"poor Col. Vivian. So the young man is going to his father. I have no doubt it is the same. Ah?"—

"What do you know of Colonel Vivian, or his son?" said I. "Pray, tell me, I am so interested in this young man."

"I know nothing of either, except by gossip," said my uncle, moodily. "I did hear that Colonel Vivian, an excellent officer, and honorable man, had been in—in—(Roland's voice faltered)—in great grief about his son, whom, when a mere boy, he had prevented from some improper marriage, and who had run away and left him—it was supposed for America.—The story affected me at this time," added my uncle, irving to speak calmly.

We were all silent, for we felt why Roland was so disturbed, and why Colonel Vivian's grief should have touched him home. Similarity in affliction makes us brothers even to the unknown.

"You say he is going home to his family—I am heartily glad of it!" said the envying old soldier, gallantly.

The lights came in then, and, two minutes after, uncle Roland and I were nestled close to each other, side by side; and I was reading over his shoulder, and his finger was silently resting on that passage that had so struck him—"I have not complained—have I sir?—and I won't complain!"

DESCRIPTION OF THE KARENS.

At a missionary meeting at Rochester, held during the session of the Baptist Convention in that city, the Rev. Mr. Wade, a returned missionary from Burmah, gave the following interesting account of the Karens, so often spoken of in missionary intelligence:—

When I first went to Burmah there were only three missionaries and twenty converts in the field, but now the number of missionaries is much increased, and the converts are multiplied more than a hundred fold. The first ten years of my labor was spent among the Burmans, and we had the pleasure of seeing them listen to us, and cast away their idols and put on Christ.—During this time, particularly the latter part of it, we had become somewhat acquainted with a people called the Karens. The Burmans suppose this to be the most ancient people of that country. They reside in the interior of Burmah, surrounded on all sides by Burmans. Others live in Siam, and are surrounded by idolaters.—We found the Karens, as a nation, had no idols, but they were sunk in ignorance and superstition worshipping evil spirits. They were entirely destitute of books, and had no written language; but were desirous of having books, and of being taught to read them in their own language. After I returned about fifteen years ago from a visit to my native land, I devoted my time to the Karens. At first there were but three missionaries among the nation. But now the Bible has been translated into their language, and a large number of tracts have been published and distributed among the people. Schools have been established, and taught by missionaries and native converts. Thousands have learned to read and write their own language. So great is their desire for books that the first edition of the Testament which we published is entirely exhausted.

During the last fifteen or sixteen years, more than ten thousand Karens have been baptized and received into the church, averaging more than 500 converts every year, and this too where there have not been more than five or six foreign missionaries engaged in the labor, and in a country where every one who made a profession of the religion of the "foreigners," was liable to be punished and imprisoned for his belief. Very many have been cast into prison and their feet made fast in the stocks, to compel them to renounce the worship of the "foreigner's" God.—But through all this persecution we have not heard of a single instance of apostacy. They have stood steadfast in view of immediate death.

The Karens are, in a peculiar manner, prepared to become a christian nation; and we have often had applications from distant villages, where no missionary had been, for missionaries and schools. These we have often been obliged to decline for the want of funds to meet the demand. The Karens are far more ready to receive the word than the Burmese. Though the missionaries have labored thirty years among the latter, the number of converts is not one-tenth as great as among the former. The reason of this is that the Karens have certain traditions, among them, handed down from father to son, from remote generations, that have preserved them from idolatry. They have a tradition that teaches them that there is a God. The Burmans do not suppose that there is a Creator. But the Karens believe that God created man out of the dust of the earth. They have a tradition similar to the history given in the first chapter of Genesis. They have a tradition of the scenes in the Garden of Eden, of the temptation and the fall of man, very similar to the descriptions in the Bible. Their tradition informs them that God gave them his word written on leather, and that by some means they lost it, and that it would be restored to them by white foreigners. And when the missionaries came among them, they came from great distances to see them, believing them to be the white foreigners who were to restore the "word," to them. Their tradition informed them that, if they neglected the words of these white foreigners, it would be the last opportunity that would ever be presented to them to recover the lost word; so that when the Bible was translated into their own language they believed it was the word of God their Father. Hence they have been ready in all directions to receive the word. Those who have learned to read, have received it with great eagerness, and even where they have not learned to read, they have begged the Testament to carry home, in order that they might have the word of God in their houses.

We have raised up a number of christian villages in the country. In these we have christian exercises as often and as long continued as in any village in this country. In a village about two days journey from Tavoy, there is a church of about four hundred members, and as this church has been more particularly under my charge, I have had an opportunity of observing their devotedness to the cause of Christ. We have had at times in this church two hundred and fifty communicants at the Lord's Supper, notwithstanding many of the members live at a great distance from the village. The house they have built is about half the size of the building in which we are now assembled, and we have often seen it filled with devout worshippers of the living God. They will often lay aside all labor, even in the midst of the harvest, for a whole week, to engage in religious exercises. In their prayer-meetings there is great readiness on the part of all to engage in the duties of the meeting. And I have often seen them bow their heads to the ground in prayer, and melt into a flood of tears in the agony of their confession.

They never think of going to communion without confessing their sins, and begging the prayers of their brethren, or without being sure that no one has hard feeling against them. They confess all their sins and ask forgiveness of all whom they may have offended.

When any one offers to become a member of the church, all the members vote by ballot upon the question of his admission, and if there is a single vote in the negative the person giving it is requested to state privately his objection, and if it is of any weight, the candidate is not received till all objections are removed. At their meetings, contributions are taken up for the support of schools and missionaries, and there is never a member too poor to give something. In a church not worth a thousand dollars, they raise funds enough to support a native pastor and a school six months of the year. Benevolence is universal, even infants are taught to give something. The mother takes the little nursling in her arms, putting a penny or two in its hands, and carries it to the contribution box, causing it to drop the money into the box.

Few as the native converts are, if they possessed property we would not be under the necessity of asking contributions from this country. They would themselves support missionaries and schools in all parts of the country. They are a disinterested and benevolent people. Koonlouk, the Karen before you, may be taken as a specimen. I asked him this morning how much he would receive for coming to this country. He said that he did not know that he would receive anything. He had been promised nothing and had no assurance that he would get anything. He came for the purpose of benefiting his people and not to enrich himself.

THE POWER OF LOVE. The sentiment of love is too frequently made light of. That which is the most potent agency of this our earth; that which has been the central force of many of those revolutions, is mockingly referred to as if it were a subject for trifling. But love in woman has a true meaning. Love in man is an ennobling passion; it is a dew upon the flower, as purple dawn upon the sky, as the quiet streamlet in the valley, as an orchard resplendent with early blossoms; it is as a morning prayer; it is as an evening hymn; it is as a child asleep and dreaming of heaven. It may be as a deluge that spreads around a viewless waste, without a dove, olive-branch or rainbow; it may be as a fruitful field withered with a poisoned wind; it may be as a delectable mountain thrown asunder by the inward fire; it may be as the homesickness of the exile; it may be despair; it may be insanity that sings long and low its melancholy airs; it may be insanity that laughs aloud and then expires. Love while its object lives in purity makes a poet of him with whom it dwells—the ploughboy in the field—the sailor in the shrouds, has his dreams and glories; he has in his own way the most passionate imaginings. It kindles up the dormant faculties—it rouses fancy in the stupid—it loosens the tongue of the stammerer—it lends to the most illiterate speech and eloquence—represses sensuality and tames even the savage—it gives joy and fear and happiness—it renders even the mean heroic, and fills them with self-respect. Out of the visions of youth may have come the flames that have illumed the path to greatness. The captain in his floating castle, the general in the tented field, the magistrate in his duties, may each, if he will look back, find in love the impulse that led him on to power. [Giles' Lecture on Don Quixote.

WANT OF DECISION. Perhaps in no way do mothers more effectually destroy their own influence with their children, and injure them, than from neglecting to practise decision. The following little fact will illustrate the pernicious influence of this course of conduct. A little girl remarked a short time since, "that beavet hats were quite fashionable, and that she would have one." "Have you forgotten," said I, "that your mother yesterday remarked that the hat you wore last winter is still quite neat, and that she did not intend to encourage extravagance and a love of fashion in a little girl" "Ah! well," replied she, "no matter for that—mother said that Susan should not go to Miss W.'s party the other evening; but when sister cried about it and made a fuss, mother consented to let her go, and bought her a new pair of shoes and a pretty blue scarf to wear. Besides, I am quite sure it is quite right to wish to have a fashionable hat to go to church in, and I can tease her to buy one. And I know *that I shall get it—for mother often changes her mind.*

THAT ORPHAN BOY STANDS BEFORE YOU.

HON. A. H. STEPHENS, OF GEORGIA, addressed a meeting in Alexandria, D. C. on the 23d ult, for the benefit of the Orphan Asylum and Free School of that place, and a correspondent gives the following account of the Speaker and the Address:

"Mr Stephens is a man of delicate frame, pale countenance, and a very serious air, sufficiently so for a regular preacher. His person is small, but evidently animated by a mind of spirit and energy.

In his manner of speech there is an air of great sincerity. He advocated the cause of the Orphans with deep feeling and earnestness; he drew pictures of domestic comfort, happiness and abundance, with a skilful and glowing hand, rendering the impression more strong to the mind's eye, by the contrast of the wandering, homeless child, thrown out on the cold charities of the world. He now proceeded to individualize, stating some deeply interesting facts that came within his own knowledge, of a poor boy, who came in a cold June night, with no home roof to shelter his head, no paternal or maternal guardian or guide to protect and direct him, in his wanderings reached at nightfall the house of a wealthy planter, who kindly took him in, fed, lodged, and sent him on his way with his blessing. Those little kind attentions cheered his heart, and inspired him with fresh courage to battle with the ills and obstacles of life.—Years rolled round; Providence led him along; he had reached the legal profession; his hospitable host had died; the cormorants that prey on the substance of man had formed a conspiracy to get away from the widow her estates. She sent for the nearest counsel to commit her cause to him, and that counsel proved to be the orphan boy, years before welcomed and entertained by her and her deceased husband. The stimulus of a warm and tenacious gratitude was now added to that of the ordinary motives connected with the profession. He undertook her cause with a will not easily to be resisted, he gained it; the widow's estates were secured to her in perpetuity; Mr. Stephens added with an emphasis of emotion, that sent its electric thrill throughout the house, "*that orphan boy stands before you!*" That kind of eloquence which in a natural and striking way takes hold of the present, the visible, the tangible, falls with the greatest power on the human mind. A burst of applause followed this announcement, which probably took most of the audience by surprise, though there were some who could not help anticipating the very conclusion to which he came. And this man is sedulously endeavoring to avert threatened disunion, to preserve the golden band of this confederacy from the assaults of those who would dissolve it, scattering its gloomy fragments through the length, and breadth of the land.

STRAITS OF MAGELLAN.

"The straits are about 375 miles in length. Their source forming an elbow, or two sides of a right angled triangle. The distance across the land is about 190 miles—Cape Forward being the southernmost point of the South American Continent—the island of Cape Horn being over 100 miles further South. The Straits at the eastern entrance are six and seven leagues wide, and have from 15 to 30 fathoms water. The tide on the Atlantic rises about 16 feet, and about 8 feet on the Pacific. The passage is safe for vessels of any size, and the navigation pleasant and easy. There are many safe and commodious harbors all the way through. Wood and water can be procured with ease, and abundance of fish, and anti-scorbutic vegetables, and birds and deer at the eastern entrance. The land is low on both sides, like a rolling prairie. Towards the middle and West it becomes hilly and mountainous, some parts of it resembling the scenery of the Hudson River.

The country is well peopled. Near the eastern end of the Straits, Capt. Morrell saw about 200 Indians, all on horseback; and towards the western end he was visited on shore by more than a thousand, who were very peaceable and friendly.

About 120 miles from the eastern entrance is Port Famine, so named by the English navigator, Cavendish, who in 1587 rescued the only survivor of a colony of 400 Spaniards, who had been settled here in 1581, to form a nucleus for the protection of Spanish Commerce. The place was named Philipville, in honor of the reigning monarch of Spain. The unfortunate settlers were left without sufficient provisions, and did not pay sufficient attention to their crops. When the place was visited by Cavendish, he found only one individual alive, whom he carried to England. All the rest had perished by famine but 23, who set out by land for the Rio de la Plata, and were never afterwards heard of.

Had this colony been composed of such men as are daily emigrating from New England to our Western wilderness, so far from suffering famine, they would have converted Patagonia into a fruitful country, and Philipville would have in time become a large city. It has a fine harbor, abundance of fish, game and wild celery, and the finest trees I ever saw; oaks, beeches and cedars, five to seven feet in diameter. Some of them would make the finest masts for line of battle ships.

The valleys are clothed with a luxuriant verdure. The clover fields of Pennsylvania, if suffered to grow a few seasons unmowed, would alone furnish a parallel."

Capt. Morrell visited the ruins of Philipville, and says the fort erected by the Spaniards is but slightly decayed, and with little labor could be repaired, and would command the Straits.—The Captain made an excursion into the country, of which he gives an interesting account. In the night they were disturbed by a loud roaring, which he afterwards found was the South American lion. [Journal of Commerce.

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